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AIDS TO MORAL CHARACTER.

A MANUAL OF PRECEPTS, QUOTATIONS
ANECDOTES AND EXAMPLES.

BY

P. C. MOZOOMDAR.

SECOND EDITION.

CALCUTTA

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P R E F A C E .

Two years ago nearly, while at Simla, I had occasion to write a Note on the subject of Moral Training in the Public schools after the Government Resolutions on the subject had been published. I defined moral education as "teaching the young the elementary principles of social well-being, moral conduct, obedience to the laws of the country, and reverence for the commandments of God. The authority of parents, teachers, elders and wise men in all pursuits of life; the authority of elementary moral laws, such as truth, temperance, chastity, courage, self-control; the authority of Government and its appointed representatives; the authority of the universal teachings of religion as the laws of God, all enter within my definition. I consider good manners, manly conduct, practical wisdom, pious life, and social order to be the results of such moral training."

"The most important matter in this connection," I said, "is the kind and character of text-books which it is proposed to introduce. So far as one is

able to judge from experience, abstract teaching on morality is apt to produce very little effect upon the minds of the young, at least in this country. * * The figurative, imaginative, and awe inspiring utterances in which moral precepts are set forth in Oriental books have a much greater effect upon the Hindu mind than the cold logical speculations of Western moralists. For the same reason, history and biography, especially Indian history and Indian biography, have much greater practical value than aphorisms and essays, or even compilations from foreign history. Deeds and examples affect the mind of youth everywhere, but nowhere so much as in India, where the doers of good deeds and possessors of virtue are generally invested with a mystical semi-divine glow. The present reaction, on the whole a healthy and natural reaction, on behalf of national literature, national models, and national heroes, also favours the view of teaching Indian examples. On the subject of text books, therefore, I have no hesitation to recommend that a compilation of teachings from Oriental scriptures and celebrated books of the East, as well as from European books, of course, be published, and that the lives and teachings of eminent Indians, chiefly the present age, and partly of the past,

should form the peculiar feature of that compilation."

This little book has been written in the spirit of these convictions. It will bear to be read privately by young men to stimulate self-help in the work of their own improvement, while, if placed in the hands of an earnest teacher, it will, I hope, produce better and more lasting effects. I gratefully acknowledge the sympathy I have received in this undertaking from some well-known friends of education in the country, and trust my labour will prove serviceable to the cause of moral training which they, as well as I, have so much at heart.

CALCUTTA, }
December 1890. }

P. C. M.

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. AIDS TO MORAL CHARACTER.

TRUTHFULNESS.

"As fire is kindled into brilliancy," says the Satpatha Brahmana, "when clarified butter is poured upon it, so the man who speaks truth acquires ever greater glory, and becomes daily more prosperous ; while he who utters falsehood declines continually in glory, and becomes every day more wretched, as fire becomes extinguished when water is poured upon it ; wherefore, a man should speak nothing but the truth."

TEACHINGS ABOUT TRUTH :—The simplest duty taught by religious books and wise men in all ages, is the duty of being truthful. You must always try to give the correct impression of facts as known and felt by you, and your statement of the truth should be simple, straightforward, and complete. The Upanishads say, "Truth surely wins, falsehood never." The great Hindu prayer is, "Lead me from untruth to truth, lead me from darkness to light, from death lead me to immortality." Here truth is looked upon as light and immortality. The proverb of Solomon says, "My son, let not truth and mercy forsake thee, bind them about thy neck, write them on the table of thy heart, so shalt thou find favour and goodness in the sight of God and man." The Mahabharata teaches, "Therefore, ever keep the vow of truth ; ever be faithful in thy relations to truth ; be even-minded, self-controlled, and by truth vanquish death. Death

and undeath both dwell in man's body. By self-delusion he falls into death, and by truth he becomes undying." "Ye shall know the truth, and the truth shall make you free," is the promise of Jesus: He blesses his disciples by saying, "The Spirit of truth guide you unto all truth."

THE BARBARIAN CHIEF :—The North American Indians always keep their word of honour. "During the Winnebago war of 1827, Dekkerre, a chief of that nation, with four others of his tribe, was taken prisoner. Col. Snelling who commanded the garrison, despatched a young Indian to the nation with orders to inform the chief of Dekkerre's band, that unless the Indians, who were the perpetrators of the murders of the American citizens, were brought to the fort, and given up within ten days, Dekkerre and the other four Indians who were retained as hostages, would be shot at the end of that time. The awful sentence was read in the presence of Dekkerre. The young Indian had been gone several days, and no intelligence was yet received from the murderers. The dreadful day being at hand, and Dekkerre being in a bad state of health, asked permission of the Colonel to go and bathe in the river to improve his health as was his habit for a long time. Upon this the Colonel told him that if he would promise on the honour of a chief that he would not leave the town, he might have his liberty and enjoy all his privileges until the day appointed for his execution. Accordingly he first gave his hand to the Colonel, thanked him for his friendly offer, then raised his hands aloft, and in most solemn adjuration promised that he would not leave the bounds prescribed, and said, if he had a hundred lives, he would sooner lose them all than forfeit his word, deduct from his proud nation one particle of its boasted honour. He

was then set at liberty. He was advised to fly to the wilderness, and make his escape. 'But, no,' said he, 'do you think I prize life above honour, or that I would betray a confidence reposed in me for the sake of saving my life?' Nine days of the ten elapsed and his nation was not heard from, but Dekkerre remained firm, his fidelity unshaken; his countenance unmoved. It so happened that on that day General Atkinson arrived; the order for the execution was countermanded, and the Indians were permitted to repair to their homes."*

The great national epic of the Ramayana describes how the best of Ajodhya's kings spent fourteen years in exile and continued danger, to redeem the truth of a fanciful promise which his father had made in a moment of weakness. For the sake of truth he incurred the most heroic sufferings though these did but gratify the jealousy of his foolish misguided step-mother. The Ramayana is but an exposition of the romantic honour in which ancient Hindu kings and their descendants held the principle of fidelity to truth.

PUNISHMENT OF UNTRUTH:—The history of great nations is full of instances of self-sacrifice made for the sake of upholding the truth. Science is the statement and proof of truth in the laws of nature; religion has for its object, life according to the precepts of truth. Fierce at all times have been the denunciations of falsehood. The Hindu Shastras say, "He that speaketh falsehood is withered up from the roots." The Book of Revelation in the Bible declares, "All liars shall have their part in the lake which burneth with fire and brimstone." "Lying lips are an abomination unto the Lord, and they that deal truly are his delight." "The

* Moral and Religious Anecdotes.

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hail shall sweep away the refuge of lies, and the waters shall overflow their hiding place," says the Book of Isaiah. "The bed is shorter than a man can stretch himself on it; and the covering narrower than he can wrap himself in it." Raja Judhistir is looked upon by Hindus as the incarnation of virtue; he is described as Dharmaputra, the child of righteousness. In the battle of Kurukshetra, Judhistir, who was regarded as the pattern of veracity even by his enemies, was made to declare before them that Aswathama, one of their great generals, was dead, while the fact was, that an elephant of the name of Aswathama had died. This false report so far depressed the Kurus, Judhistir's enemies, that it led to their defeat. The virtuous king had tried to save his character by uttering the word "elephant" parenthetically at the end of his declaration thus:—*Aswathama hata (iti Gaja)*. But the sound of the word *Gaja* was drowned by the violent beating of drums, and the Kurus were deceived and defeated. The Shastras say that this petty untruth caused Judhistir the penalty of a period of torment in hell.

TRUTH IN MOTIVE.—It is not merely by conformity to the verbal rule of correct speech that you can become truthful, the law of veracity lies deeper in the inward motive. "Desire truth in the inward parts" is the Christian command. "Seek truth from thought," says the Persian proverb, "not in mouldy books. Look in the sky to find the moon, not in the pool." We all remember the old story of the three thieves who had stolen a piece of coin, one taking it, the other passing it on, and the third hiding it somewhere. When questioned, the first said he had not got it, the third, he had not taken it, and the second, he had neither taken it, nor knew where it was. All these men verbally spoke the truth, but they were each and all guilty

of gross and conscious falsehood. This kind of falsehood is popularly called "a white lie," perhaps because it is a shade lighter than the black and direct lie, but it is a faint shade, scarcely distinguishable from the other. Not to speak of religion and morality, the laws of honour in all European countries enjoin veracity as the essential condition of all gentlemanliness, whereas no offence is more mortal than to be called "a liar."

TRUTH IN LIFE.—Deceit, dishonesty, and double-dealing are but untruth practised in life. Honesty and integrity mean the practice of truth. He who lives in all things according to the law of truth, will be honest in his acts, and veracious in his speech. He will be honoured by his fellow-men, and treated with confidence. But he who practises dissimulation will surely lose influence in the end. Speak the truth, but, above all things, live a life of perfect integrity. "Now the best way in the world," says Archbishop Tillotson "for a man to seem to be anything, is in reality to be what he would seem to be. Besides that it is many times as troublesome to make good the pretence of a good quality, as to have it ; and if a man have it not, it is ten to one but he is discovered to want it, and then all his pains and labour to seem to have it, are lost. There is something unnatural in painting, which a skilful eye will easily discern from native beauty and complexion. It is hard to personate and act a part long ; for where truth is not at the bottom, nature will always be endeavouring to return, and will peep and betray herself one time or other. Therefore, if any man think it convenient to seem good, let him be so indeed, and then his goodness will appear to everybody's satisfaction ; so that, upon all accounts, sincerity is true wisdom. Particularly as to the affairs of this world, integrity has many advantages

over all the fine and artificial ways of dissimulation and deceit ; it is much the plainer and easier, much the safer and more secure way of dealing in the world, it has less of trouble and difficulty, of entanglement and perplexity, of danger and hazard in it ; it is the shortest and nearest way to our end, carrying us thither in a straight line, and will hold out and last longest."

"The want of practice," says the Marquis of Halifax in *The Character of a Trimmer*, "which repeals other laws, has no influence on the laws of truth, because it has its root in heaven, and an intrinsic value in itself that can never be impaired. She shews her greatness in this, that her enemies, even when successful, are ashamed to own it. Nothing but power full of truth has the prerogative of triumphing, not only after victories, but in spite of them, and to put conquest herself out of countenance. She may be kept under, and suppressed, but her dignity still remains with her, even when she is in chains. Falsehood, with all its impudence, has not enough to speak ill of her before her face. * * All the power upon the earth cannot extinguish her. * * She has lived in all ages. She has lived very retired, indeed—nay, sometimes so buried, that only some few of the discerning part of mankind could have a glimpse of her ; yet with all that she has eternity in her ; she knows not how to die, and from the darkest clouds that shade and cover her she breaks from time to time with triumph for her friends, and terror for her enemies."

"Do not let us lie at all," says Ruskin, "Do not think of one falsity as harmless and another as slight, and another as unintended. Cast them all aside : they may be light and accidental ; but they are an ugly spot from the smoke of the pit, for all that ; and it is better that our hearts should be swept clean of them without over care as to which is largest or blackest.

Speaking truth is like writing fair and comes only by practice ; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit. To speak and act truth with constancy and precision is nearly as difficult, and perhaps as meritorious, as to speak it under intimidation or penalty ; and it is a strange thought how many men there are, as I trust, who would hold to it at the cost of fortune or life, for one who would hold to it at the cost of a little daily trouble. And seeing that of all sin there is, perhaps no one more flatly opposite to the Almighty, no one more 'wanting the good of virtue and of being,' than this of lying, it is surely a strange insolence to fall into the foulness of it on light, or on no temptation."

PURITY OF BODY AND MIND.

So dear to Heaven is saintly chastity
 That when a soul is found sincerely so,
 A thousand liveried angels lackey her,
 Driving far off each thing of sin and guilt,
 And, in clear dream and solemn vision,
 Tell her of things that no gross ear can hear ;
 Till oft converse with heavenly habitants,
 Begin to cast a beam on the outward shape,
 The unpolluted temple of the mind,
 And turns it by degrees to the soul's essence
 Till all be made immortal.

Milton.

The chastity of body and mind is the first requirement of moral character, and the utmost pains ought to be taken to secure this virtue. Licentiousness of every kind is alike against the laws of God and the laws of society. Let your relations to the other sex be of the purest kind. Above all things avoid hatefully the company and conversation of lewd men and women. Thousands have been ruined by associating

with unclean persons. It is a general weakness to be deceived by the outward splendour of impure company, and to be tempted and led on to vice. "Be not deceived, evil communications corrupt good manners." Bad men and women affect fine dresses, gold and jewelry, perfumes and flowers, as if to conceal their inward rottenness. Never be blinded by this vain display to the real worth of their lives. Never be blinded by personal handsomeness to the deformity of their moral character. Persons who are fond of fine clothes, of fine faces, and of beautifying and ornamenting their persons too much, a common weakness among the young of both sexes, generally fall victims to the seductions of bad company, and the evil inclinations of the heart. Wherever and in whomsoever you detect or suspect uncleanness of life, shun that place and person as you would shun a plague. The infection of evil spreads from man to man like the infection of disease, and it is the safest thing both in bodily and moral diseases not to breathe the tainted air, but to keep out of its reach. But it is not enough only to avoid the company of the vicious and lewd, you should associate with persons of pure character and simple habits, and, as much as possible, reverence and love them. For in their thoughts, feelings, and conduct, there is a beauty which is above the beauty of fine ornaments and the faces of handsome men and women. Socrates was said to be a man of repulsive presence with thick lips, sunken eyes, retreating forehead, but when he uttered the precepts of his immortal wisdom, then glowed in his heavy features a light and grace which made his face positively beautiful; it was a beauty of high and heavenly order. The great Christian apostle Saint Paul is described as a man of mean and weak appearance, but his teachings and his sufferings clothe him with a beauty that is truly glorious. The

great safeguard against falling into the vice of impurity is to love the company, and imitate the conduct, of truly holy men and women.

PURE AMUSEMENTS.—A thing of great importance is the purity of amusements. No one can live happily without some kind of occasional pleasure. Unreasonable and wicked amusement weakens the moral character, and tempts to no end of vice. In this country, unfortunately, a popular form of amusement is to hire bad women into respectable houses and public gatherings, and make them sing and dance for the gratification of pleasure-seekers of all classes. We have known many instances of the vile effects of such performances, and we believe no one is safe who has any taste for them. A similar vice is becoming exceedingly fashionable nowadays in the practice of employing bad women to play female parts in the theatres of Calcutta. True, these theatres sometimes introduce religious pieces, but any good effect which the subjects dramatised may have, is negated by the temptation which is naturally produced by the loose young women, who exercise their bad influence under the protection of the stage on admiring audiences of the opposite sex. *Nautches* should be shunned by every man of principle. Even so early as the days of Greek civilisation Plato said, "Plays raise the passions and pervert the use of them." How much more so when immoral women act in those plays! Loose women in every capacity ought to be discouraged, whether as public performers on the stage, or the circus, or as singers and dancers at festivals, or as maidservants and cooks in families; they are always a danger and a temptation, and unless we are convinced that their lives are changed we ought to have as little to do with them as possible. Let pure amusements be sought, at least such as offer no great trial to your virtue.

Music and theatricals are good, but they must both be purged from the subtle evils that now encrust them. Fairs, parties, soirees, excursions and feasts are good under proper restrictions. Whatever exhilarates the spirits without weakening the moral sense, whatever removes the fatigues, ill-humours, and despondencies which a too close pursuit of the special objects of men's lives produces, without in any way opposing or disturbing the higher instincts of the mind, is allowable. But we all know our own weaknesses, and should, in faithful obedience to the sense of purity within us, select such amusements as are lawful, scrupulously avoiding every form of pleasure, which, however innocent to others, does, in our own sight, defile our minds. The Daily Manual of the Sraman in Buddhistic Scriptures thus lays down the rule of purification :—

“Practising no evil way,
 “Advancing in the exercise of virtue;
 “Purifying both mind and will,
 “The man who guards his mouth with virtuous motive,
 “And cleanses both his mind and will,
 “Permits his body to engage in nothing wrong;
 “This is the triple purification.”

THE READING OF BOOKS.—The reading of books is always a great responsibility. It seriously affects the morals of the young for better or for worse, though, on the whole, reading may be set down as an enlightened pleasure. We have known exceedingly worthy young persons being spoilt for life by bad books. It is not easy to give a definition of good and bad books. Any book that gives false and unhealthy views of life, which excites passions, provokes frequent or impure thoughts about the other sex, which excites the feelings and the imagination at the expense of the intellect and the moral sense, is bad. It will be naturally inferred that novels and dramas chiefly come within this definition. All novels are not bad, nay, some of them, tem-

perately and discreetly read at intervals of leisure, teach us the power of expression, and give us insight into men and things. But the morbid desire to read works of fiction, the habit of total absorption in them, whatever may be the merits of the books themselves, is a bad and unhealthy symptom in the reader which ought to be repressed. Oliver Goldsmith, a simple-minded plain-spoken man, who was himself a good novelist, thus writes to his brother on the education of his son:—"Above all things, never let your son touch a novel, or romance. How delusive, how destructive are the features of consummate bliss they picture! They teach the youthful mind to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed in our cup by expecting more than she ever gave, and take my word for it, such books teach us very little of the world." Some of the works of W. M. Thackeray, Charles Dickens, George Eliot, and some later works of Bankim Chandra Chatterjea may be read with advantage, but these must be mixed with the study of serious books, such as history, biography, philosophy, and above all, the scriptures of all nations.

THE PURITY OF THOUGHT.—Purity may be said to be of two kinds, purity of act and purity of thought. "All that we are," says the Dhammapada, "is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the cart." Not a few men are outwardly and in act moral; they are not openly bad. But secretly, that is, in thought, in imagination, in unseen habits and looks they are impure. The All-seeing God judges a man by what arises in his heart. Perfect pure-mindedness ought to be the ambition of all men. There is such

a thing as "committing adultery in the heart." Our utmost care ought to be to get free from this secret vileness. Learn to control the eyes. Learn to look without desire on all objects, specially those that are likely to tempt your hearts. In this country pure-minded men are enjoined not to look upon the persons of women, but always practise the habit of a downward look. Perhaps it is too much in these days to forbid the sexes to look at each other, for that would be unnatural. But young persons should learn to purge their eyes from the sin of impure look, and always remember Christ's precept:—"Ye have heard it said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

PURITY AND MANLINESS:—It is not generally supposed that health, strength, and manliness have their cause in pure-mindedness. The man of strict morals is always fearless and free. The secret power, which a true and pure character confers, produces great firmness in the moment of danger, and makes even a maiden-like modesty heroic both to achieve and to suffer. This feature of firmness is brought out beautifully in the character of Sir Galahad in Tennyson's *Idylls*:—

There Galahad sate, with manly grace,
Yet maiden-like modesty in his face."

Sir Galahad is made to describe himself in these oft-quoted lines:—

My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure.

God has given every man a body and a mind *in trust* wherein his own Spirit dwells as in a holy temple. He who always honours his body and mind, preserves them in chastity, keeps them from every manner of inward and outward defilement, is rewarded with that prize of purity which secures joy both in this life, and in the next. "Blessed are the pure in heart : for they shall see God."

THE SELF-PURIFICATION OF SAKYA MUNI.—Buddha's name has a world-wide celebrity, and as educated men are acquiring a full knowledge of him, they are learning to have greater honour for him. This does not mean the acceptance of all his teachings, but admiration for his moral character. He was the only son of Suddhodana, king of Kapilavastu, a sub-Himalayan province near Gorakpur, and was nursed in great luxury both in his infancy and youth. Being unusually thoughtful for his age, the scenes of sorrow and suffering in his father's capital impressed him most deeply. When a very young man he went out into the city for "observation," and at the four gates saw four sights : 1, a worn-out old man ; 2, a leper full of foulness and misery ; 3, a corpse ghastly and half-decomposed, being carried to the place of cremation ; 4, a Brahman or saint with a joyful countenance, who had completed his religious discipline. The impulse in him was to overcome the three evils of life he had seen by religious austerity, and find the peace it brings. And so he left the palace, and all its delights. In the stillness of midnight he wandered away into the mountain forests in quest of spiritual instruction. For six years he followed various disciplines, so that his body was worn out to a shadow. Then occurred the last scene of Buddha's self-purification. Mara commenced his final assault on the saint. A singular representation of this memorable episode of Sakya Muni's

Biography is still preserved on a fresco painting in the caves of Ajanta. Dr. Rajendralala Mitra reproduces an interesting photograph of it in his magnificent volume on the Hermitage of Sakya Muni. Mara literally means death; figuratively it means spiritual death; and Mara, personified in Buddhistic theology, may be taken for the spirit of impurity. Mara's assault, as delineated in the fresco, is made up of a host of uncouth figures, with exaggerated features, and unclean attitudes, who surround the self-immersed sage to tempt him and threaten him, and disturb the calmness and concentration of his lofty thoughts. The object of Mara seems to have been to lead away Sakya into courses of self-indulgence and sensuality, and thus cause him to neglect the attainment of that purity to which he had devoted his youthful life. Mara gathers around him the most repulsive forms of ugliness and horror, as well as the most seductive forms of sensual pleasure. Mara by turns threatens, denounces, persuades, flatters, tempts, argues, and by every imaginable means tries to lead away Sakya from the completion of his discipline and ultimate success. The sage calmly replies to every argument, and rejects the proposals of sensual pleasure placed before him by the tempter himself, and his youthful daughters whom he employs as his agents.

When his purity was complete he came out "like the shining moon from the clouds scattering the rays of his beauty far and wide." Burnouf translates thus the words of Buddha in that purified state:—"The fearful power of error is taken away from the soul, the sun of knowledge is arisen, the gates of the false way are closed. I am on the other shore, the pure way of heaven is opened."

THE HEART OF MOHAMMAD :—A very important and

well-known subject in connection with the life of Mohammad is the *Sakhi Sadar*, or splitting the chest of the prophet. It is popularly reported and believed by Mohammadans that the breast of Mohammad when he was very young, was cut open by the angel Gabriel, and then sewn up again. The Koran mentions the fact in these words :—"Have we not opened thy breast?" Halimah, the nurse of Mohammad, relates the circumstance in these words :—

"Mohammad was playing one day with his foster-brother and sister among the cattle by the house, and suddenly they came running to me, and cried out that two white robed personages had caught hold of their Koreish brother and had cut open his body, and my husband went to the spot and found the lad pale and affrighted. We embraced the boy and asked him the cause of his excitement. Thereon he replied that two persons, clad in white garments, approached him, and having laid him upon his back opened his heart, and took something out of it, he was ignorant what."

Some persons asked Mohammad to narrate something concerning himself. The Prophet thereon replied :—

"I am the realization of the blessings which God promised to shower down upon Ishmael, and I am the person foretold by Christ. When I was in the womb, my mother perceived that a light issued from her by which the palaces of Syria were illuminated. One day I was feeding the cattle, along with my foster-brethren, and suddenly two persons, having white raiment on, and holding in their hands a golden dish filled with water and snow, came near me, and having laid me on the ground, cut open my chest, and having taken out my heart, opened it also, and pressed out from it one black drop. After which they washed the heart and the chest with water and snow until they

were cleansed. One of them asked the other to weigh me against ten persons, whom I outweighed. Then he weighed me against one hundred persons but I outweighed them all; whereon one of them said to the other, 'let him go, for were you to weigh him against all the world, he would not be found wanting."

The allegorical value of the narrative is great. We first of all read of the opening of the heart. We are then told that "something was taken out of it." And then last of all we are assured by the Prophet himself that "one black drop was pressed out from it." And of this revelation he says :—

"By the star when it setteth, your companion Mohammad erreth not, nor is he led astray; neither doth he speak of his own will. It is no other than a revelation that hath been revealed unto him. One mighty in power, endowed with understanding, taught him it, and He appeared in the highest part of the horizon; afterwards approached the prophet near unto Him, until He was at the distance of two bows' length from him, or yet nearer, and He revealed unto his servant what He revealed."*

The opening of the chest or the heart is a process which every earnest godly man has felt. The heart of Muhammad here represents the heart of every truly moral man. The whole breast is as it were split open by the penetrating sword of the eye of the All-seeing. The first act of divine grace is an awful experience. Religion lays open the internal nature of man. Every fold of self-concealment and hypocrisy is pierced through, and the heart is mercilessly exposed. Then it is lacerated and torn in misery. The pain of self-reproach, the unsparing

* Life of Muhammad by Sir Syed Ahmed Khan.

scrutiny of self-examination which is forced by a Spirit higher than man's own, are indeed what every purified man must own to be sharp as knife-wounds. This painful operation is performed by the grace of God that may be likened unto a good angel who carries in his hand a golden dish, filled with the whitest snow and the heavenly Zem Zem water, that heals every wound. When the heart is thus opened, and the misery of self-will, and the poison of passion is discovered in it, and when, at the dreadful discovery, the chosen child of God is affrighted, becoming pale and half-dead, the grace of God extracts the black drop of self-will from the stricken soul, binds it up with the snow of Divine purity, cures and refreshes it with the water of Divine love, and makes the man whole again. In the place of his own will he receives the will of God; in the place of his own wisdom, the purposes of the Infinitely Blessed fill him. He becomes truly weighty, and outweighs great masses of ordinary men. The undefinable "something" is another name for self-will, which makes all our efforts unavailing, spoils our prayers, taints our purposes, undermines our faith, and brings on an endless recurrence of unholiness. When this "something" is taken out, well might a man exclaim—"Your companion erreth not, neither is he led astray."

COURAGE AND MANLINESS.

Cowards die many times before their death ;
 The valiant never taste death but once,
 Of all the wonders that I have ever heard,
 Its seems most strange that man should fear.
 Seeing that death, a necessary end,
 Will come when it will come.

Shakspeare.

Fear leads to cowardice, and cowardice is a degrading vice. "Old age," says the Scandinavian proverb,

"will give the coward no peace, though spears may spare him." Courage is worthy of every son of God. We find in the Vishnu Puran that when the wicked father of Prahlad, the Vaishnava devotee, summoned him wrathfully, and bade him be fearless, the youthful saint replied, "When the eternal God, who taketh away all fear, whose very remembrance saves man from every dread of disease and death, dwells in my heart, say, O father, how can there be any cause for my feeling afraid?" The Mahanirvan Tantra teaches that "he who is not afraid of war, never turns away his face from battle, is ready even to die in the conflict of faith, by such a man all the three worlds are conquered." The Spartan women sent their husbands, brothers, and sons to the battle-field either to welcome them back as conquerors, or receive their dead bodies on their shields. Similar was the feeling of the American women in the great Civil War of 1861. The secret of courageous conduct is the sense of God's presence within and without. "The fear of God," says Ram Mohun Roy, "takes away all other fear, and the love of God maketh a man dear to all mankind." "Be strong, and of a good courage," says the Old Testament, "fear not, neither be afraid; for the Lord thy God, he it is that goeth with thee; he will not fail thee, nor forsake thee." The forty sixth Psalm says, "God is our refuge and strength a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof."

PHYSICAL COURAGE.—Bodily courage is a noble virtue, and has been honoured by all ages and peoples. Deeds of valour are held in remembrance by successive

generations. Heroes are looked upon as demigods. Yet mere animal courage, shorn of intelligence and goodness of heart, often makes man a savage, and very like a brute. Adorned by humanity, wisdom, and the love of God, the brave man is an ornament of his race. It is a great mistake to think that violence of temper or action constitutes courage. Anger and violence are the sure signs of the weakness of body and mind, and thus express the opposite of courageous conduct. Coolness amidst danger, firmness amidst opposition, decision and energy in all conditions of life, together with gentle manners and thorough good breeding, are the tests of manliness and courage. Self-possession in times of difficulty, readiness of resource, cheerfulness of mind at all times, are the essentials of a brave spirit. The violent lose their good sense and the control of their powers as soon as anything disturbs them, and behave not like heroes, but like madmen. Be therefore always cool, self-possessed, energetic, fearless, and ready to do your duty whatever the opposition may be.

COURAGE ATTAINABLE:—One important thing to be borne in mind is that bodily courage is an exceedingly attainable quality. By training, exercise, and example it may be imparted almost to all people. School-boys may learn it if they are timid at first. Many examples are known of boys who were shy and hesitating, but grew up to be manly and brave in after-life; and others who were rash and ready when boys, grew up to be timid and effeminate men. Let all manner of physical exercises be learnt at school. It cannot be doubted that bodily strength is a great help, and almost an invariable cause of manly bearing. And there can be no strength without health. Temperate living, avoiding too much food, avoiding every kind of wine and intoxicant, avoiding early marriage is

essential if a young man is to be healthy. Too much comfort and ease also weakens. To acquire hardihood of body and mind it is necessary to keep up vigorous bodily habits, to take long walks, ride on horseback, learn rowing, swimming to delight in fresh air, and outdoor games. Now and then court bodily sufferings, eat simple, coarse, but healthy food. Sleep on hard beds, rise early, walk in the sun and rain, work in the garden, and in the field, and try to help your neighbours in their daily labours. The hardihood of the English character is formed in early life by great personal efforts, and the struggles and sufferings of youthful activity. ✓

THE FIGHTING MUNSIF OF ALLAHABAD :—Peary Mohan Banerjea was a native of Uterpara. When a young man, he sought employment and was posted as Munsif in the Allahabad district. During the time he held office the great Mutiny of 1857 broke out. In Peary Mohan's own Tehsil bands of rebels wandered about, several villagers defied authority, and committed excesses. The Munsiff was in a difficult position, and how he did his duty will be found from the following extract of the official report of the Magistrate of Allahabad, Mr. Thompson :—

“Peary Mohan was appointed a Munsif at Munjhunpur in this district in November last, and has since been indefatigable in his exertions to drive back the rebels in his part of the district. Though not actually in his province of duty, he offered himself to Mr. Court to assemble the well-affected zemindars, to encourage and conciliate the doubtful, and thus create a Government party against the disaffected. He has succeeded so well that he has been able gradually to restore the Police authority in all but a few villages now held by the rebels. *In one instance he fought a pitched battle with the rebels and gained a victory.* Mr.

Thornhill, the Commissioner of Allahabad, objected to Peary Mohan's transfer from the Tehsil he held, in these words:—"Peary Mohan has established so high a reputation for personal courage and determination that his presense has hitherto prevented an irruption of the rebels from the right bank of the Jumna, and the Magistrate is of opinion, that his withdrawal at this time would be shortly followed by much disorganization of the district held by him." The following is an extract from the *Calcutta Review* of the time:—

In one remarkable instance the native Civil Judge—a Bengali Babu—by capacity and valour brought himself so conspicuously forward as to be known as the Fighting Munsif. He not only held his own defiantly, but he planned attacks, burnt villages, he wrote English despatches thanking his subordinates, and displayed a capacity for rule and a fertility of resource very remarkable for one of his nation. "I am exceedingly pleased," writes Mr. Court, the Magistrate of Allahabad, to Peary Mohan, "with all you have done, and which far exceeded my expectations, and indeed my wishes. Had I been able to remain, I should have brought you forward prominently to Lord Canning's notice, and asked for a Deputy Collector and Deputy Magistrate's appointment for you when opportunity offered. I am going to take a copy of your letter home to shew the people of England how some behave. Write to me when the Pergunah is settled, and tell me how these men have been rewarded."

The Lieutenant-Governor formally thanked Babu Peary Mohan Banerjea for his services. A khillut valued at Rs. 1,000 was conferred upon him, and a confiscated zillah, worth Rs. 500 a year was given as a jagir "for opposing the rebels, assembling the well affected zemindars, encouraging and conciliating the

doubtful." What one Bengali can do, hundreds of Bengalis can do if they make up their minds to stick to their duty in difficult circumstances.

MORAL COURAGE:—Moral courage is a finer quality. Timid men, and men weak in body, have been known to be firm and courageous in their duty, while conquerors of battles have failed to conquer themselves. Very few can face their enemies, and still persevere to do their duty.

THE REV. MR. FLETCHER:—A clergyman of the name of Fletcher had a very wild and profligate nephew in the army, a man who had been dismissed from the Sardinian service for very bad conduct. He had engaged in two or three duels, and had spent all his money in folly and vice. The wicked youth waited one day on his eldest uncle, General De Gons, and presenting a loaded pistol, threatened to shoot him unless he would that moment advance him five hundred crowns. The General, though a brave man, well knew what a desperate fellow he had to deal with, and gave a draft for the money, at the same time speaking freely to him on his conduct. The young man rode off in high spirits with his ill-gotten money. In the evening, passing the door of his younger uncle, Mr. Fletcher, he called on him, and began with informing him what General De Gons had done, and as a proof, showed a draft under De Gons' own hand. M. Fletcher took the draft from his nephew, and looked at him with surprise. Then after some remarks, putting it into his pocket, said, "It seems, young man, that you have possessed yourself of this note by some wrong method; and in conscience, I cannot return it but with my brother's knowledge and approbation." The nephew's pistol was in a moment at his breast. "My life," replied Mr. Fletcher, with perfect calmness, "is secure

in the protection of Almighty power; nor will He suffer it to be the forfeit of my integrity and your rashness." This firmness drew from the nephew the observation, "That his uncle De Gons, though an old soldier, was more afraid of death than his brother." "Afraid of death!" rejoined Mr. Fletcher, "do you think I have been twenty-five years the minister of the Lord of life, to be afraid of death now? No, sir, it is for *you* to be afraid of death. *You* are a gamester and a cheat; yet call yourself a gentleman! *You* are the seducer of female innocence; and still say you are a gentleman! *You* are a duellist; and for this you style yourself a man of honour! Look there, sir," pointing to the heavens, "the broad eye of Heaven is fixed upon us. Tremble in the presence of your Maker who can in a moment kill your body, and forever punish your soul." The young man turned pale, and trembled with fear and rage. He still threatened his uncle with instant death. Fletcher, thus threatened, gave no alarm, sought for no weapon, and attempted no escape. He calmly conversed with his profligate relative, and at last disarmed and subdued him."*

DAVID AND URIA H :—"The proper person," says Sadi—"to give advice to kings is he who neither dreads the loss of his head, nor seeks reward." Here is an incident of Hebrew history. David the great Jewish king and Psalmist was "a man after God's own heart." His heroism, his devoutness, his power of feeling were wonderful. But this did not keep him from doing at times very wicked things. One of these was seducing the wife of one Uriah, a faithful soldier in David's army, whose death he also procured to be able to marry the woman whom he had seduced. God sent Nathan, a prophet, to reprove David. Nathan spake to David in

a parable thus:—"There were two men in one city, the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb which had bought and nourished up; and it grew up together with him and with his children; it did eat of his own meat, and drank out of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come unto him." And David's anger was greatly kindled against the man; and he said to Nathan, 'As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity'—And Nathan said to David '*Thou art the man.*' David was forced to repent at this bold reproof, and confessed his guilt, saying, "I have sinned against the Lord." David's confession and repentance caused him to be forgiven by God, though his sin brought heavy affliction on him.

The chief point of moral character is to say and do what is right at the time of difficulty. In the great battle of Trafalgar, Admiral Nelson hoisted the motto, "England expects every man to do his duty." The brave Sir Henry Lawrence, who died at his post in the siege of Lucknow in 1858, wished that the inscription on his tomb should be simply this:—"Here lies Henry Lawrence who tried to do his duty." No epitaph could be more telling. The Apostle Paul, in his epistle to the Corinthians, most truly describes the struggles of the man of moral courage:—"But we have this treasure in earthen vessels, ~~that~~ the excellency of the power may be of God, and not of us; we are troubled on

every side, yet not distressed ; perplexed, but not in despair ; cast down, but not destroyed ; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal."

CONSCIENTIOUSNESS.

The sum of moral life may be expressed in one word—"Conscientiousness. The man who in all things faithfully and tenderly obeys his conscience is a moral man. Conscience is an ever-living witness that impartially decides the quality of our conduct. Manu says, "The soul itself is its own witness ; the soul itself is its own refuge ; offend not thy conscious soul, the supreme internal witness of men. The sinful have said in their hearts : 'None sees us.' Yes : the gods distinctly see them ; and so does the spirit within their breasts.' Here the word *soul* or *self*, stands for *conscience*. The gloomy poet of Night Thoughts thus exclaims :—

Conscience ! what art thou, thou tremendous power,
Who dost inhabit us without our leave ;
And art within ourselves, another self.
A master self, that loves to domineer,
And treat the monarch, frankly as the slave.

This conscience is the very presence and witness of God. The Mahabharata speaks similarly :—"Thou thinkest 'I am alone' ; thou knowest not the ancient

sage (*Muni*) seated within the heart, who is cognisant of sinful acts. In his presence thou comittest sin."

THE AMERICAN DIVINE:—It is said of an American divine, that when he was a child of four years, he walked out one morning into his father's farm. While very near a pond he saw a large frog peacefully basking in the sun. With a child's readiness he took up a stone, and as he was about to throw it at the frog, something within him seemed to cry out, "Boy, it is wrong!" He was so shocked at this sudden feeling that the stone dropped out of his hand and the frog escaped. Not understanding how it was, he ran back to his mother, and asked what this strange voice was. His mother took him on her lap and said, "My child, it is the Voice of God in the soul of man. If you obey this Voice always it will lead you to peace and greatness." The boy did always heed the Voice of God in his soul, and he became a great and good man.

THE NORTH AMERICAN INDIAN:—This is quite as prominently shown in the anecdote of a North American Indian. Visiting his white neighbours, the Indian asked for a little tobacco to smoke, and one of them having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for his donor, saying he had found a quarter of a dollar among the tobacco. Being told that as it was given him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say, it is not mine, I must return it to the owner: the bad man say, why he gave it you, and it is your own now; the good man say, that not right, the tobacco is yours, not the money; the bad man say, never mind, you got it now, go buy some dram; the good man say, no, no, you must not do so; so I don't know what to do; and I think to go to sleep; but the good man and the bad

man kept talking all night and trouble me ; and now I bring the money back I feel good." Every man must have at one time or another felt like this, but every one does not act as honestly as the North American Indian.

THE MORAL LAW :—Whenever there is a struggle between what you know to be a good feeling and a bad feeling, always act according to the good one as that is the command of conscience. Any one who dares to disobey this law of his own heart becomes guilty, loses his peace, and becomes hateful in his own eyes. "There is no respect of persons with God," says St. Paul. "As many as have sinned without law shall perish without law : and as many as have sinned in the law shall be judged by the law ; for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves : which shews the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." The law of conscience is the law of duty. Wordsworth addresses Duty thus :—

Stern Daughter of the Voice of God !
O Duty ! if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove :
Thou, who art victory and law
When empty terrors overawe ;
From vain temptations dost set free
And calm'st the weary strife of frail humanity.

He who wishes to follow the stern law of duty, has to become very stern sometimes. He is obliged to say and do unpleasant things. He has to renounce pleasure, shun company, appear singular, and speak

out truths for which men hate him. The conscientious man is a man of many scruples, he cannot do things as others do, his path is rough, long, and weary; but, in the end he is joyful; his scruples are rewarded with peace. Says Wordsworth again:—

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee, refresh
and strong.

Keshub Chunder Sen, in one of the last sermons thus said of himself:—"If there be a voice speaking from inside the heart, men usually call it a ghost. He that is possessed by a ghost hears voices both inside and outside himself. From the dawn of my religious life I have heard such voices, yet I have never taken them to be ghosts. In many instances have I found there is a person within the person, there is a tongue within the tongue, they talk in different voices, but the voices can be distinguished by the ear. * * * Within the "I" there is a "Thou;" the two quite separate. That there is some one speaking within the heart is a repeated experience. I know there are people who do not hear this voice. And it is also said that this kind of hearing gives rise to superstition, it does harm, it leads to supernaturalism, and those who believe it are madmen. If this be madness it is the madness of faith, and I do not call it the voice of a ghost, but the voice of God. I can never disbelieve this voice. Whenever I heard the voice of this invisible Living Person I instantly made out it was not the speaking of friends or relatives, nor yet my own voice, not a truth from some book, not a

memory of the past, not a picture painted by imagination. It is God who commands me to leave some sin, or practise some virtue, or undertake some new duty, or travel into some unknown country. The intellect has often exercised itself, taken many means, but failed to silence this voice. All that is good belongs to God, all that is bad is mine. This thought, constantly practised, clears the difference between self and God. Give the glory to God, take all the shame to thyself. Some realise this distinction naturally. To those who realise it by nature, the voice of God is most constantly audible. Like a thunderclap the voice of God shakes their whole being; where faith is strong, the voice of both persons can be heard. It is clearly distinguished this is my voice, this is His. My own tastes tell me to drink wine, to enjoy the pleasures of the flesh; the other voice tells me to follow the ways of God, whether they lead to ragged garments, or renunciation of everything. My own judgments complain against the rigorous diet of asceticism, but the Higher judgments decide that my intellect shall not be my guide. When my own mind has apprehended poverty, ill-health, insult, calumny, within me I have heard 'Fear not!' Putting my faith in these inward whispers I said, 'Whether I live or die, Lord, to thy feet will I cling. Thus have I repeatedly forsaken friends and relatives, and encountered serious trouble.'

DEVENDRA NATH TAGORE.—After the death of the distinguished Dwarka Nath Tagore, Devendra, his son, felt himself in great straits to meet the demands of the numerous creditors of his father. For the maintenance of the family, there were certain properties put in trust that could not be touched. And the portion that could be disposed of was entirely inadequate to pay off heavy debts which must be settled. Under these circumstances, most men make use of dishonest

means to deprive their creditors, and secrete such property as they do not wish to part with. But Devendra Nath Tagore scorned such base shifts. He assembled all those who had any claims upon his late father's estate, and placed before them the list of every particle of property belonging to him and his brothers; everything from a picture-frame to a palatial mansion was put up to public sale. And when all this did not meet the demands, Devendra Nath determined to sell the trust property also. The humiliation and self-sacrifice he thus courted were great, the honesty of his purpose was evident, and the family difficulties were heart-rending. But the settlement was made in an unexpected manner. Some of the creditors cheerfully consented to reduce their claims, and others to give time for settlement and wait. For long years after that we saw not a single picture on the walls of the great family house of Devendra Nath Tagore. He went about in hackney carriages, and all the princely luxuries, the costly display of former years were renounced readily in obedience to conscience. But by self-sacrifice and careful management, in the course of time he was able to pay off every pice of the heavy debts, and make good even the lakh of rupees which Dwarka Nath Tagore had left in legacy to the District Charitable Society. In certain lawsuits arising out of Dwarka Nath Tagore's affairs, the depositions of Devendra Nath at the courts were openly commented upon by the presiding judges as singularly honest and conscientious. The great popularity of the Brahmo chief, and the reverence in which he is held so widely, may be largely ascribed to the strict conscientiousness which he showed at this trying period of his life.

RAMTANU LAHIRI.

Perhaps among educated Bengalis no name is held

in greater respect than that of this venerable man. He was only a schoolmaster, and that too in a provincial town, for the greater part of his life, but the whole country loves and honours him for his great worth, and the influence he exercised in forming the character of large numbers of his countrymen. He was born in 1819, and was one of the earliest fruits of English education in Bengal, coming out with the first batch of scholars trained in the old Hindu College. In those days Young Bengal was not known to be very strict in his ways, but Ramtanu Lahiri early learned moral principles which were creditable to his teachers, and the Government system of education. He was the type of a truthful and conscientious man. He was singular in holding steadily to what he believed to be morally right, he never yielded to pressure, his life was always the test of his convictions. He was never afraid or ashamed to speak the truth, never concealed his opinions, or hesitated to accept the consequences of his beliefs. This at times brought upon him ridicule and and persecution, but he uniformly bore his trials with simplicity and manliness, without fuss or pretension of any kind. A high-caste Brahmin, he was the first in Bengal to renounce his sacred thread, there was no example to guide him in this dangerous act. For a long time no Hindu servant would work in his house, and he having to take care of a large family, this meant serious trouble. On repairing to his village his relatives would not permit him to enter their family houses, and he had to stay for several days with his wife and children in a country-boat on the river. He cheerfully bore all this and much more, and if it had any effect, it only confirmed him in his principles. Simple and fearless like a child, he expressed his esteem and disesteem with the same frankness, and while he offended some, he charmed a great many. As soon

as convinced that he was on the wrong side of any question, he never lost a minute to make an apology, while the wealthiest and most intelligent evil-doer was not spared his scathing censure if there was any occasion to express himself. He had the straight forward primitive rugged honesty which belonged to Hindus of other times. If his English education had refined and somewhat softened that straightforwardness it also made it more thorough, more searching, and more fearless. While he never made the slightest pretension to be a social reformer, his bold and complete self-sacrifice in doing always what he thought was right long preceded what others have done in the same line ; he furnished the example which has made social reform comparatively easy in our own times. Ramtanu Lahiri was a staunch believer in the simple truths of religion. In his long life he often met with heavy afflictions, but in every trouble he calmly and steadfastly trusted in the goodness and love of God. His moral character was based on strong faith and unwavering dependence. This sustained him at all times.

REFINEMENT OF MANNERS.

"Manners," says Sydney Smith, "are the shadows of our virtues." Good-breeding is the oil without which the machinery of society would stop at every turn. Refinement of manners is to education what polish is to precious metals, whose virtue and lustre do not come out until set forth by art. The art without the metal is of no use, the metal without the art does not fetch its full value. "The accomplished man," says Confucius, "must have sincere thoughts." His Ode says, "As we cut and then file, as we chisel and then polish, so has he cultivated himself." Men are always falling out, and making themselves mutually disagreeable. The man of pleasant manners is often

preferred before the scholar and the millionaire, because he can, what the others cannot, reconcile us to himself, and to each other. Old Zachariah Fox was an exceedingly wealthy merchant of Liverpool. Somebody asked him as to how he had amassed such a large fortune. He replied, "Friend, by one article alone, in which thou mayest deal too, if thou pleasest. —the name of that article is CIVILITY." "Virtue itself offends" we are told "when coupled with forbidding manners."

THE MODEL OF GOOD MANNERS :—But what is the model of good manners ? Each land has its own models ; which shall we follow ? Just now European manners are fashionable, but we cannot forget that Indian society is very different from European, and what is becoming in the one is not always becoming in the other. So far as reasonable, each nation ought to follow its own usages ; the manners of one's own country ought not to be forsaken unless there are very good reasons to do so. The model of good manners is good sense, good taste, and a simple, natural, respectful conduct. Of course this includes a knowledge of the ordinary rules of social life, but where these rules have to be kept, where altered, where abandoned, must be decided by good sense and good taste only. Louis XIV. in a gay party at Versailles, thought he perceived an opportunity of relating a facetious story. He commenced, but ended the tale abruptly and insipidly. One of the company soon after leaving the room, he said, "I am sure you must all have perceived how uninteresting my anecdote was. I did not recollect till I began, that the turn of the narrative reflected very severely on the immediate ancestor of the prince who has just quitted us ; and on this, as on every other occasion, I think it far better to *spoil a good story, than distress a worthy man.*" Here the brilliancy of manner was sacrificed

to the goodness of heart. This is the soul of true refinement.

FORWARDNESS AND OVER-POLITENESS :—Over-politeness is almost as unpleasant as rudeness. Forwardness of manner is a vulgar thing ; it ought always to be avoided. A rude freedom of bearing which pays no heed to what others expect of you, and the opposite fault of paying too much court to those whom you meet, and thus making them uncomfortable, are not signs of good breeding. Young men who want to show off their "spirit" are guilty of the one defect, and those who want to show off their polish fall into the other. Dean Swift says, "Good manners is the art of making those people easy with whom you converse." If a man's disposition be tolerably good and if he be modest in his ways, the law of good breeding is for him to be at all times most natural. To be a gentleman by nature is undoubtedly better than to be a gentleman by art. We are generally fond of imitating the apparent forwardness of European manners, but Englishmen will tell us that English social life is reputed for nothing so much as its backwardness and reserve of bearing. Oriental manners are generally said to be showy and extravagant, such as prostrations to the ground, words of extreme self-abasement, wild and unreal praise. It is scarcely necessary to point out that these are defects, and ought to be avoided. On the other hand English ways are sometimes rough and over-bearing, a fault which ought to be avoided with equal care. "If a civil word or two," said a French king, "will render a man happy, he must be wretched, indeed, who will grudge to give that to him. We say of this disposition, that it is like lighting another man's candle by one's own which loses none of the light by what the other gains."

SHYNESS :—But while forwardness, rudeness, and over-

politeness are to be condemned, there is another, and a more common defect into which young Hindus are apt to fall. This is shyness and awkwardness of manner. For instance if a Hindu young man forgets to say "Thank you," when his fellow-passengers in a railway carriage squeeze themselves to make room for him, they take him to be rude and conceited. He feels grateful at heart though the words do not readily come to express himself. He may forget to stand up and offer his seat to a lady at a crowded place of meeting, or perhaps he feels it too bold to lend a hand on an emergency when his help would be acceptable. A reserve of manner even when it borders upon shyness, is a valuable quality, because it comes from feelings of modesty which, in woman as well as in man, is a noble virtue, and ought to be cultivated. Simple easy manners, the courage to say the right word and to do the right thing at the right moment, must be acquired by long practice, and by learning to do one's duty to all men.

PIETY AND GOOD MANNERS :—A man with genuine love of God is sure to be refined. His mind, by the contemplation of Divine blessedness, is peaceful, and his manners are, therefore, sweet and gentle. He always cherishes high aims. The teaching of all religions rebukes low and selfish objects of life. He reposes his hopes on high, and has, therefore, no object in flattering, or paying undue court to, any one. As God is loving, so he is loving to all. He can easily forgive the faults of men, and is not soon soured, or put out by things which he may not like in other men. He knows his own shortcomings, and is therefore modest and reserved. Fashions do not tempt him to be forward, changeful, and showy ; fears do not keep him from doing his duty. His "manners are the shadows of his virtues." "A soft answer turneth away wrath," says the wisdom of Solomon, "but grievous words stir up anger. The

tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness. A wholesome tongue is the tree of life; but perverseness therein is a breach of the spirit."

GOOD MANNERS IN PUBLIC :—At schools, colleges, and public meetings, in courts and place of business, a man cannot be too respectful. A false idea is gaining upon some young men that independence means want of respect to superiors. Teachers, professors, official superiors, public functionaries, presidents, and speakers at public meetings, ought to be protected by the laws of etiquette, if not by more stringent laws. In India, the character of the people is reputed for its mildness and reverence for authority. Why should we go against our own nature to imitate the violence and unmannerliness of the youth of other lands? On the contrary, they should learn gentleness and respectfulness from us. Of course it is the duty of superiors and teachers to treat those under them in a generous, affectionate manner, and to be careful not to provoke misunderstandings. We know sometimes protests against ill-treatment become necessary. Self-respect in young men is at least as great a virtue as modesty and politeness. Servility is, by some, said to be our national weakness. Refinement is always brave, manly, and spirited. But rudeness and insolence are never to be mistaken for independence. On the contrary, those who are servile are often insolent. Those who at one time abuse too violently are the very people who at another time flatter too grossly. Those who bow to the ground before the wealthy, often tread upon the neck of the meek and truthful. Try to keep in the middle course. Be gentle without being mean and timid, be respectful without being servile, be independent without being rude, and be strong without being violent.

REFINEMENT IN DRESS :—A good deal of discretion and good taste is necessary in the matter of dress. Personal appearance often betrays character. The love of finery is the weakness of the barbarian. Good dress and good manners do not always go together. Rings, chains, gold, diamonds, satins, kincobs, strong scents are no excuse for vulgarity and bad manners. Refinement is always simple in its outward appearance, and leaves fools to over-dress themselves. The wealthy have the means of refinement, but the sweetest refinement is often found in houses of the poor. Shabby clothes, unwashed handkerchiefs, and a general neglect of soap and water are surely not the signs of refined manners. Those who have the means of buying good clothes are bound to wear them, while every one is bound to observe decency, cleanliness, and propriety. The advice of Polonius to his son is the height of wisdom in this respect. "Costly thy habit as thy purse can buy, but not expressed in fancy ; rich, not gaudy ; for the apparel oft proclaims the man."

THE GENTLEMAN :—English education has brought into much repute a word, of which the right use is seldom made,—the word "Gentleman." That word means a great deal more than clothes, fine speech, and fine manners ; it means a very pronounced type of character. It means certain bodily, social, mental and spiritual qualities, without any part of which the possessor will not be entitled to the name of a gentleman. "I do not know a finer race of men," says Washington Irving, "than the English gentleman. Instead of the softness and effeminacy which characterise the man of rank in most countries, they exhibit a union of elegance and strength, a robustness of form and freshness of complexion, which I attribute to their living so much in the open air." "Perhaps," says Thackeray, "a gentleman is rarer than some of us

think. Which of us can point out many such in his circle, men whose aims are generous, whose truth is constant, and not only constant in its kind, but elevated in its degree ; whose want of meanness makes them simple, who can look the world honestly in the face with an equal manly sympathy for the great and the small ? We all know a score whose coats are well made, a hundred who have excellent manners, and one or two happy beings who are, what they call, in the inner circles, and have shot into the very centre and bull's-eye of fashion ; but of gentlemen, how many ? Let us take a scrap of paper, and each make out his list. * * What is it to be a gentleman ? It is to be, honest, to be gentle, to be generous, to be brave, to be wise, and, possessing all these qualities, to exercise them in the most graceful outward manner. Ought a gentleman to be a loyal son, a true husband, an honest father ? Ought his life to be decent, his bills to be paid, his tastes to be high and elegant, his aims in life lofty and noble ?" A gentleman is not an idler who lives for his own pleasure, a scoffer who makes light of solemn and sacred things, but one who, in the language of St. Paul, is "not slothful in business, fervent in spirit, serving the Lord."

But he, who heaven's true patent bears
 Within his noble breast,
 Whose deeds his claims attest,
 Free from such idle cares or fears,
 He is the gentleman.

Amongst educated Hindus of recent time, two well known gentlemen whom the Government has ennobled, have been prominent examples of refined manners and social culture. These are Raja Sir Madhava Rao, and Maharaja Sir Jotendromohan Tagore, Bahadur.

RAJA SIR T. MADHAVA RAO :—Raja Sir T. Madhava Rao was born in 1838, and is therefore past middle life

but he is as fresh and active as ever. He is a graduate, and was for some time the Professor of Natural Philosophy in the Madras University, where he received a diploma of the highest scholarship, and the ring of a first class proficient. But his academic honours were surpassed by his political honours. He has been the Prime Minister of three Native States in succession, Travancore, Indore, and Baroda, and, in all three, his conduct of affairs has been admired alike by the British Government and the princes whom he served. Amidst all the trials and difficulties of the great offices he held, his character has been most honourable and pure. As a moral man, the late J. B. Norton said, "Sir T. Madhava Rao showed what education could do for the Native." He has sympathy with all national movements, and a keen interest in the progress of the country. His talents are varied and of the highest order. But nothing about him impresses one so favourably as the grace, courtesy, and refined kindness of his manners to every one who approaches him. Even the humblest and the most youthful return from his company with pleasant memories. There is scarcely any subject on which he is not well-informed, but he speaks with a freedom and simplicity of style which puts at his ease every one who hears him, and creates the feeling as if you know as much about the matter as he does, which is, however, far from being the case. He has self-respect, and can create self-respect. It is pleasant to learn from him. He is as far removed from the foolishness of pedantry as from the vanity of self-importance. He is dignified without being in the least proud or cold, he is cordial without being familiar or over-polite. It is to be wished our scholars and wealthy men made Sir T. Madhava Rao the model of their manners.

MAHARAJA SIR JOTENDRO MOHAN TAGORE, BAHADUR ;

—Maharaja Sir Jotendro Mohan Tagore, equally refined, has gone through a training of another kind. He was born in 1831, and was educated in the old Hindu College, where, before the days of the University, the sons of the best families of Calcutta were sent. His college career was distinguished ; but after finishing his irregular education, he put himself under the private tutorship of the late Capt. D. L. Richardson, who was regarded as the best Shakspearean of his time, and a poet of no mean order. To all these advantages, Maharaja Sir Jotendro added a long course of artistic culture rarely acquired by our wealthy countrymen. In promoting Hindu music he has been a real reformer. He and his brother Raja Sir Sourindra, have given an impetus to the culture of Hindu music which has greatly refined the tastes of the present generation, given rise to schools of harmony, bands and concerts, an improved musical notation and spread the fame of our national music almost all over, the civilised world. The orthodox and unorthodox prize his friendship. Reformers, both political and social, are equally welcome to him, he is the patron of merit in all his countrymen. The highest officials and Europeans of position, have great confidence in him, and the zemindars and people in general equally trust him. Yet with all this position, Maharaja Sir Jotendro Mohan Tagore, Bahadur is the example of kind cordial manners, which all, especially the wealthy and aristocratic, might imitate with advantage. Well does the character of this nobleman recall what Kingsley said of Sydney Smith, "The love and admiration which that truly brave and loving man won from every one rich or poor, with whom he came in contact, seem to have arisen from the fact that without perhaps having any such conscious intention, he treated rich and poor, his own servants and the noblemen, his guests alike, and alike courteously, considerately, cheerfully, affectionately."

BENEVOLENCE.

“Charity is the salt of riches ; without this preservative they would corrupt themselves,” so says the Persian poet. “A generous man’s gift is a true present, an interested man’s gift is a demand. O thou, to whom is granted the enjoyment of tranquil slumber, think of him whom sorrow does not permit to sleep. O thou, who can walk expeditiously, have pity on thy companion who cannot follow thee. O thou who art rich, think of those who are oppressed by poverty. Enjoy the benefits of Providence—that is wisdom ; make others enjoy them—that is virtue.” The Hindus are noted for their humanity, there is no doubt they are warm-hearted and tender to sufferers. But benevolence is a virtue which has to be cultivated, and of culture there is much want in this country. The highest kind of charity is what the Hindus call *Satwika* in which the giver does good out of reverence for God and love for mankind, seeking no good in return, on the contrary, willing to suffer every inconvenience. Sir Edwin Arnold, in his “Light of Asia,” describes the humanity of Buddha in a previous stage of birth thus :—

THE HUMANITY OF BUDDHA :—When Buddha wore a Brahman’s form, dwelling upon the rock named Munda, by the village of Dalidd, there was a famine in the land. The young rice died before it could hide a quail ; in forest glades a fierce sun sucked the pools ; grasses and herbs sickened, and all the woodland creatures fled, scattering for sustenance. Passing along one day, says Sir Edwin Arnold, Buddha saw a starving tigress in a nullah. She was lean, gaunt, gasping for breath. Two famished cubs sucked at her milkless teats, while she wearily licked them. In his divine compassion Buddha thought thus :—

"There is no other way
 To help this murtheress of the woods but one,
 By sunset these will die, having no meat :
 There is no living heart will pity her,
 Bloody with ravin, lean for lack of blood.
 Lo ! if I feed her, who shall lose but I,
 And how can love lose doing its kind
 Even to the uttermost ? So saying Buddha
 Silently laid aside sandals and staff,
 And came forth from the milk bush
 Crying, 'Ho mother ! here is meat for thee.' "

The hungry tigress in an instant sprang upon the willing victim, rent his flesh, and "mixed its burning breath with the last sigh of Buddha's burning fearless love." Of course this is legendary, and we need not offer our flesh to feast hungry tigers, but such self-sacrificing kindness to others is the high example of benevolence among Hindus. Remember also the example of Raja Harish Chundra, who, to fulfil his vow of alms-giving, not only gave up all his kingdom and wealth, honour and dignity, but even forsook his dearly beloved wife and child, consenting to do the meanest duties that man can do. Out of love to God and man, looking for no reward on earth, Jesus Christ suffered the agonies of ill-treatment and death, the thought of which excites millions of his followers to similar sacrifice and similar love. This is the highest kind of benevolence.

THE RICH MAN AND LAZARUS :—The next kind of benevolence known among Hindus, is called *Rajasika*. It is doing good out of impulse, the motive being kindness to others as well as a wish to enjoy the merits of the virtue either here, or in another state of life. The nature of such benevolence is well shown in the following parable in the gospel of Luke :—
 "There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously

every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table ; moreover the dogs came and licked his sores. And it came to pass, that the beggar died and was carried by the angels to Abraham's bosom ; the rich man also died, and was buried ; and in hell he lifteth up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.' But Abraham said, 'Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed ; so that they who would pass from hence to you cannot ; neither can they pass to us, that would come from thence.' Then he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment.' Abraham saith unto him, 'They have Moses and the prophets ; let them hear them.' And he said, 'Nay, father Abraham ; but if one went unto them from the dead, they will repent.' And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.''' To show kindness to the poor more out of impulse than carefully-formed principle, suits the condition of most men. In this country it has borne fruit in various works of charity, like *Thokurdwaras*, *Annachhatras*, *Atithishalas*. The *Mathas*, *Mandirs*, and *Ghats* that have been built, the tanks and wells that have been dug, all show the charitable instincts of the people. In other countries, there are hospitals, work-houses, and orphanages.

SELFISH CHARITY :—The third and lowest form of benevolence is practised, not out of reverence for God, or love for man, but for the sake of name, fame, and titles from Government. Even this has its use, and is not altogether without merit. Men who show their benevolence ought however to be free from such worldly motives, and ought to be actuated by nothing but sympathy for their fellow-creatures, and love to Him who is the Father of all men, rich and poor alike.

INDISCRIMINATE CHARITY :—Thoughtless and indiscriminate charity is an evil, the tendency to which is so often seen in this country. It ought to be borne in mind that beggars are not always paupers, and those who are poor do not always beg. A great many beggars collect money and feed upon public charity, while not a few really poor persons have too much self-respect to beg. Whenever, therefore, we are going to be charitable, it is our duty to enquire whether the object of our charity is worthy or otherwise. Thoughtless help to the idle and the dishonest, encourages wickedness, and takes away their bread from the mouth of the really poor. This principle of not giving to the unworthy is, however, producing an opposite evil. The young and educated amongst us are losing their charitable instincts, and have begun to forget that giving to the poor is an education in itself. Knowledge is oftentimes vain without the healthful sentiment of the heart, which expresses itself in doing practical good. We all of us, even those who are themselves poor, owe a duty to the poor, and unless that duty is duly done, we lose our natural sensibility, are hardened, thus becoming not only less virtuous, but so much less men. As for the fear of being imposed upon by unworthy persons, we should of course take reasonable care against that, but it is better to remember on this point what Dr. Fothergill, the eminent philan-

thropist, said :—"It is better that ten unworthy persons should deceive me on the pretence of poverty, than one real sufferer should go without the relief he needs."

Associate with the poor, the sick, and the sorrowing, visit their houses, enquire about their wants, every month lay by a fraction of your income for their benefit. "The righteous considereth the cause of the poor." "He that hath pity upon the poor," says the Bible, "lendeth unto the Lord, and that which he hath given will God pay him back again." "I was a hungered, and ye gave me meat, I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me; for inasmuch as ye did it unto the least of these ye did it unto me." The Mahabharat says, "If a poor man out of his poverty lay by a small portion for charity to the poor, the little that he can give will be counted of as much merit as the richest gift of the wealthy." The widow's mite given in love, says the New Testament, is worth more than all the wealth which all the rich cast into the treasury, "for they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

BENEVOLENT SOCIETIES: Men join themselves in charitable societies sometimes for the help of the poor, or the sick and the disabled. Benevolent work is better done through such societies than by scattered individuals. Whenever it is possible, join such bodies of men, for not only the work of help, but the work of enquiry is better performed through organised bodies. They work by rule and system, which is oftentimes better than mere sentiment. Remember that thoughtless almsgiving not unoften harms those to whom it means to do good, and the best means of helping the helpless is to teach them to help themselves. No

does benevolence mean the giving of money only, it means the hundred duties which the love of poor fellow-creatures suggests. Feed, nurse, teach, preach, warn, rebuke, heal, help, work, watch, do whatever the needs of your fellowmen demand of your love and interest in them.

THE BENEVOLENT MUSALMAN :—Abu Ben Adhem awoke one night from a deep dream of peace, and saw in the moonlight in his room, an angel writing in a book of gold. "What writest thou?" Ben Adhem asked. "The names of those who love the Lord," the angel replied. "Is my name there?" "Nay, not so," the angel said. Abu Ben Adhem then humbly begged that his name might be at least written with those who loved their fellowmen. The angel wrote, and vanished. The next morning, Abu Ben Adhem rose, and found his name was written on the top of those who were the lovers of the Lord.

KINDNESS TO ANIMALS :—Men are apt to forget that kindness to animals forms an important part of benevolence. In this country thousands of our people are strict vegetarians, and profess to regard animals as divine. Yet it is painful to see the wide-spread ill-treatment which animals suffer. Our cows are lean and half-starved, our other domestic animals are equally uncared for. The carters drive bullocks with sore-necks, make them draw heavier loads than they have strength for, and cruelly flog them on the slightest provocation. The drivers of hackney carriages often make use of glandered and lame horses, weary, over-worked, underfed beasts that sometimes drop dead on the road. In other countries, where vegetarianism is not practised, and the veneration for animals is not taught, the horses, cows, sheep, even the dogs and cats are treated with kindness and generosity, the best proof of which is the health and prosperity of the animals themselves. Even the children treat all do-

mestic pets with tenderness and thoughtfulness. Our instinct of humanity is strong and natural, but we do not know how to use it. Children who are often times very cruel to domestic animals, and especially to flies, insects, and butterflies, should be carefully trained to treat kindly all things that have life. We cannot too often remember the precept of Manu, "He who injures animals that are not injurious, from a wish to give himself pleasure, adds nothing to his own happiness, living or dead; while he who gives willingly no creature the pain of confinement or death, but seeks the good of all sentient beings, enjoys bliss without end." The humanity of the Buddhists has taught us great tenderness to the lower animals.

THE HUMANITY OF BUDDHA :—It is said, when Buddha had his hermitage at Rajgriha, one day he observed a great flock of goats and sheep being led to the palace of King Bimbisara for sacrifice; the saint was much affected with the sight. An ewe with couplets had one of the lambs hurt and bleeding, and was much distressed to take care of them. Buddha took the wounded lamb on his shoulder, and said, "Peace, woolly mother, be at peace! Whither thou goest I will take thy care. It were as good to ease one beast of grief, as sit and watch the sorrows of the world in yonder caverns with the priests who pray." When he reached the palace he spoke to the king always to preserve Life, which all "can take but none can give, life which all creatures love and strive to keep, wonderful, dear, and pleasant to each, even to the meanest, yea, a boon to all where pity is, for pity makes the world soft to the weak, and noble for the strong."

PANDIT ISHWARA CHANDRA VIDYASAGAR.

The present race of Hindus know enough of this venerable philanthropist to need any details

of his life. He has been before us all our days. But perhaps many do not know the real motive of the great reforms with which his name is connected. Now-a-days men initiate social reforms because they grow impatient of the absurdities and evils of the society around them. Some are animated with the worthy ambition of doing good to their country, some with the desire of eminence. How far Pandit Ishwar Chandra Vidyasagar was actuated by these motives we do not know, but what we know perfectly well is that the most powerful motive in his reforming zeal was an intense personal fellow-feeling for the miseries of those on whose behalf he worked so hard. When he saw poor girl-widows, when he heard of the sufferings of the victims of polygamy, he himself felt miserable, he burst into bitter tears, a hard-headed Sanskrit scholar as he was. It was not merely by persuading Government to pass good laws that he meant to help the objects of his sympathy ; most reformers would be satisfied if they could do that. But with Vidyasagar the fate of his afflicted country-women was a matter of private personal grief. His benevolence always burnt in him as a fever. He has never been content with what good he has done, but always wanted to do more. More than any man knows, or shall ever know, he has helped poor men and women and their families, in whom he felt the fatherly interest which was the chief motive of his reforms. His unbounded charities, few even amongst our nobles and princes have equalled. The vast sums of money he spent over his reforms often impoverished him, and threw him into debt. But he did these things so quietly that no one knew their extent, though his benevolence is a household word in Bengal. The incessant labour he has often gone through, the fierce dislike with which men have regarded him, terrible

pecuniary risks he has repeatedly incurred, were all borne on account of the over-mastering impulse of pity which he felt for the helpless and suffering. That these impulses were not momentary or unreal is proved by the fact that even now, when we are forgetting about his reforms, his benevolence toward widows and orphans has been as great as ever. Nay not they alone, but all poor men, women, and children, who need help, had a sort of family claim upon him which he was never able to resist. He sometimes wept like a child when listening to accounts of poverty and suffering. Did he feel for the poor only, and not for those who were closely related to him? Vidyasagar's reverence for his mother was a singular feature of his character. He was never tired of telling that whatever good there was in him was all from her example. He looked upon her as almost superhuman; though she had long gone to her rest, his feelings for her had never lost their tenderness or intensity. Yet Pandit Ishwara Chandra Vidyasagar was the very reverse of a sentimentalist. He had been a stern man of action all his life. His manners were so simple and austere, his independence so fierce, his intellect so incisive, his energy so restless, his criticisms so fearless, that it is difficult to believe he was a man of such over-mastering emotions. Nevertheless the whole secret of his character was the uncontrollable sympathy he felt for every species of human suffering. That sympathy had made him great, an object of universal honour, the ornament of his land and people. Perhaps the great majority of Bengalis are warm-hearted. The great thing in which Vidyasagar differed from his countrymen was this. Whereas our feelings of sympathy and benevolence die ineffectually in our hearts, in Pandit Ishwara Chandra Vidyasagar, the forces of emotion and character were so blended and balanced, that whenever his pity was awakened, it led

to action, to practical endeavours, and to great reforms which were sure to succeed. He began life in the midst of extreme poverty, acquired by his ability and industry a great income which he freely spent on his reforms. He was the master of considerable resources but his means were all consecrated to the doing of good, the relief of pain, and the diffusion of the light of knowledge.

THE BENEVOLENCE OF MAHARANI SARNAMOYI :—

The Casimbazar Raj family is as old as the British Government in these provinces, and it has been at all times adorned by men, whose distinguished loyalty has been repeatedly recognised and rewarded by the authorities. But at no time was the Casimbazar house more distinguished or honoured than lately when it was headed not by a male chief, but by one of the best and most noble-minded ladies that India has produced in recent time. Maharani Sarnamoyi began life as a girl-widow, one of those on whose melancholy fate much lamentation was expressed on all sides. She showed by her example how a Hindu widow could use her wealth and opportunities. She became a widow when she was only seventeen years old under circumstances peculiarly painful, her husband, the late Raja Krishna Nath, dying by his own hands. At one time there was every appearance of the forfeiture of her princely states to Government, she being maintained on a bare pittance. But she had the spirit to make strenuous efforts to recover what was justly her own, and her property came back to her. She regained her portion and wealth, not for selfish enjoyment, however, but to use it both for the support of every good cause, and the relief of suffering wherever found. She led the simple life of a widow, but her benevolence has now become a household word in all Bengal. If there was a provincial

school to establish, or small Bengali pamphlet to be published, Maharani Sarnamoyi was appealed to. If there was a college or high school to be founded, the appeal lay in the same quarter. If the floods broke the bund of a river, if a cyclone devastated the land, if there was distress among the ryots, or the epidemic fever broke out in the district, the application for relief was to Maharani Sarnamoyi. If there was a sailor's home to be established, or a hospital for sick women and children, or a wing to the zoological gardens, Moharani Sarnamoyi made a princely contribution. Besides, uncounted widows and orphans, whose names no one knows, have received her benefactions. No man, and no cause, sought her aid in vain. The Commissioner of the Presidency Division, while conferring on her the Insignia of the Imperial order of the Crown of India, estimated her charities up to the year 1878 at two lakhs of rupees, exclusive of donations to schools, libraries, dispensaries, and the relief of poor and distressed persons, which amounted to more than three lakhs of rupees. During the last twenty years these vast sums must have been more than doubled, and still her godly gift flowed unceasingly. Such philanthropy and goodness could not go without notice from a great Government like ours, and the Maharani was honoured highly but not more than she deserved. Maharani Sarnamoyi had no knowledge of the English language, but she was no loser by it. Her acquirements were through her own vernacular, and her business capacities were excellent. She was an honour to her country women, and her useful and beneficent life proved that the Hindu woman, even if she be a widow, need fear no adversary, either in the shape of man, or circumstance, when she has spirit and faith in God, to try to do her duty. The Hindu widow may, if she makes up her mind, take her place in the world like any other human

being. There are many opulent ladies in Bengal who may well set their faces against the vain fashions of the day, and follow the footsteps of this venerable lady, whose life-work was the promotion of good, and the relief of suffering. Even those who have no riches or rank may, like her, devote whatever gifts they have to the service of mankind.

WORK AND LIVELIHOOD.

WORD AND ACTION :—"When the rose-bush blossomed in the bower," writes a Persian poet, "a nightingale said to the falcon, 'How is it that thou, being silent bearest the prize from all birds? Thou hast not spoken a pleasing word to any one; yet thy abode is the wrist of the king. I who produce a hundred musical gems in a moment have the worm for my food, and the thorn for my mansion.' The falcon replied, 'For once be all ear. I who perform a hundred acts repeat not one, thou who performest not one deed, displayest a thousand. Since I am all intelligence in the hunt, the king gives me dainty food and his wrist. Since thou art one entire motion of a tongue, eat worms and sit on thorns; so peace be with you!'" We Hindus abound in fine feeling and fine sense, but there is not the same measure of activity in us. Yet the Vishnu Puran says: "Blessed above all abodes is Bharat Varsha, for it is the seat of actions, while others are those of enjoyment. The Devatas sing 'Glorified are they who are born there, for they will obtain final emancipation.' They are above the gods themselves who perform good actions, and resign their rewards." Character is not

the fruit of fine words and tender sentiments, but of great, good, strong actions. "A sower of seeds," says the Parsee proverb "is as great in the eyes of Ormuzd, as if he had given existence to a thousand creatures."

GOVERNMENT SERVICE :—The chief anxiety of a young man, as soon as he has left or is about to leave college, is how he may earn his livelihood. There are but few professions to choose from and his first thoughts are directed to Government service. Certainly this is natural, for no service is higher or more liberal ; but the capacity even of a great Government to offer posts must have a limit somewhere, and hence, in these days, it is a rare good fortune to be able to secure a desirable office under the Government. In the course of time, it is to be feared, this good fortune will become still more rare, while the need of employment for young men will continue to be the same, or perhaps grow even more urgent. By all means, qualify yourself for whatever rank of service you think you have an aptitude for, your education will give you ample means to do this depend as little as you can upon patronage, which few indeed can get to much real advantage. Depend upon your own powers, struggle honestly, and look up to God for help. Manfully compete, if there are any tests to compete for ; try to deserve success, and elbow your way into life. But if there is no favourable chance of service such as you seek, do not repine ; do not abuse those in power ; do not envy your neighbours ; do not degrade yourself into an agitator for selfish ends ; but find out any work which it is no dishonour to take up, and put forth your whole energy to do it well. There is a provision for every one whom God brings into the world, and no man who has a will to work need fear to strave. Independent livelihood makes a high dignity in man's life, and though he may not fare richly, the bread of his poverty, earned

in honest toil, is many times sweeter than the ill-gotten luxury of flatterers, and the doers of other men's bidding. Brilliant or highly-paid service is not open to every one, but is there any man so poor to whom the doors of honest industry are closed? Always remember the greatest fitness for success that a man can have is the fitness for ceaseless work. "There is no art or science," says Lord Clarendon, "that is too difficult for industry to attain to ; industry is the gift of tongues, and makes a man understood and valued in all countries and by all nations. It is the philosopher's stone that turns all metals, and even stone to gold, and suffers no event to break into its dwelling. It is the north-west passage that brings the merchant's ships to him as soon as he can desire." It is sometimes said that the professions are over-crowded. For the fact of that matter, every pursuit in life has as many as it can maintain. This does not, however, mean that it cannot maintain more, if persons feel they have a calling for it. Success in professional life depends a good deal upon a sense of being called to it. Young men have sometimes a natural foresight as to the course of life they should adopt, and feel they can shine in certain lines. This instinct ought never to be neglected, for it is a hint which nature herself throws out for the future benefit of her children.

BOYS WHO SUCCEEDED :—There was once in Harrow School a very poor boy, the son of a small tradesman in Harrow, who was very much hurt by thoughtless taunts about the poverty of his family ; and he used to say, "Never mind : I intend before I die to ride in a coach and four,"—not a very noble ambition. But, long before Dr. Parr died, he had become the greatest scholar of his age, and habitually rode in a coach and four. When Warren Hastings was a boy, he used to

grieve at the fact that his family had lost their paternal estate at Daylesford, and to say, "I will buy that back." He grew up to be the great proconsul of the age. He bought back the estate, and he died at Daylesford. I had the honour of knowing Mr. George Moore. You may remember that he came to London as a poor, unknown, unbefriended Cumberland lad. When he entered a great commercial establishment, his ambition was, "I intend to marry my master's daughter and become my master's partner." Both those things he accomplished. He not only became a very wealthy man, but, what was infinitely better, a man of great service to his generation. About sixty years ago there was a boy of Jewish extraction, a clerk in a solicitor's office; and, to the intense amusement of his companions, he used to say, "I intend to be Prime Minister of England." And, in spite of scorn, he became Prime Minister; and his name was Benjamin Disraeli. Ninety years ago there was a boy in Staffordshire who had been told exactly what I am telling you,—that any boy who determined to be this or that could be; and he said, "If that be true, I will test it; and I am determined that I will be Prime Minister of England." That boy became Prime Minister, and his name was Robert Peel. Some fifty years ago there was a very rude and ungainly-looking boy, who seemed as if all his limbs were out of joint. When seven years old, he was shoeless and penniless, at seventeen was driving a canal-boat, at twenty was a rail-splitter, at twenty-two was at the head of a small shop which was very unsuccessful, but used to amuse his comrades by saying, "Never mind: I intend to become President of the United States." His name was Abraham Lincoln. It is dogged that does it, and it is through that does it. After all his failures, Lincoln thought he would take to the law. He bought

a law book ; and, after breakfast, he used to go out and sit under a tree, and, move round the tree in the shade from morn to dewy eve. In that way, he mastered the law book ; and in time he became one of the greatest of the modern Presidents of America.*

BODILY LABOUR :—Never be ashamed of bodily labour, nor think it beneath you to make use of hands and feet given you to do life's work. "Every grain of rice you eat," says the Chinese prophet, "has been watered by the sweat of the labourer," and who are you to feed on the earth's plenty, without bearing your share of the common burden ? when the rich, or the learned, or the mighty, scorn to do the usual duties of life, and give themselves up to pleasure, they do what is hateful, alike to God and man. Honour the dignity of labour, and let your self-respect teach you to do your part in it. "There was once a giantess," says the Scandinavian fable, "who had a daughter, and the child saw a husbandman ploughing in the field. Then she ran, and picked him up with her finger and thumb, and put him and his plough and oxen in her apron, and carried them to her mother, and said, 'Mother, what sort of beetle is this I found wriggling in the sand ?' But the mother said, 'Child, go put it in the place where thou hast found it. We must be gone out of his land, for these little people will dwell in it.'" Some of the greatest men of the world, monarchs as well as scholars, in addition to their exalted duties, knew and practised some ordinary handicraft. Aurungzeb supported himself by making copies of the Koran and selling them in Mecca ; Frederick the Great worked at carpentry ; George Fox was a shoemaker ; Mr. Gladstone was an expert at cutting down trees. While you have youth and energy, learn to be active in

* Canon Farrar.

making use of your bodily powers, for it is a well known fact that the work of the hands is a great helper of the work of the brains. Learn to earn a livelihood out of the rich soil of your native land, perhaps thousands of square miles lie uncultivated in your own province. Young gentlemen from foreign countries yearly arrive to make their fortunes out of our indigo, tea, jute, and cotton, while we idly wait at the doors of the Government to beg our bread. Nobody likes to take any risk to work in ways untrodden before, to sacrifice false dignity, to endanger present interests for future prosperity ; and the result is, the doors of success seem to be shut against our young men for ever. Try to find out your calling before you have left the stage of youthful instruction, and qualify yourself for what you have chosen. Some special training is most necessary for success in obtaining a livelihood. Learn a trade, or an art, or a manufacture, or a handicraft upon which you may fall back, if higher opportunities do not present themselves. Young men often disappoint their friends and themselves in the absence of any special training for definite work. If nothing but general knowledge is to be had at the school or college, professional skill must be privately sought, and specially paid for. The outlay of money thus made is never unprofitable. The choice of hereditary professions is most wise and honourable for this and other reasons ; that young man is a fool who is ashamed of his father's occupation provided it be honest ; he can improve it to any extent, and shed a glory upon it. Fathers ought to take a pleasure and pride in training their sons in the principles and lines of business upon which they have spent their lives and gained experience, and it ought to be the ambition of the son to give a continuity and bring increased success to the family calling. "It is in this

manner that special ability, special aptitude and knowledge are preserved and perfected, that fathers of families sometimes become the founders of castes, sometimes even the founders of nations. No profession or trade is over-stocked for the well-instructed and hard-working ; society is in perpetual need of genuinely able men, there is room for every one who has a calling, only idlers and deceivers find it hard to make their mark. Civilisation is on the increase, the arts of life are on the increase, trades and occupations are multiplying, and if more men are born in the country than used to be, there is provision for each and all. Only they have to find their place, choose their business and work at it faithfully according to the light which education, nature and religion shed in their path.

PAINSTAKING ACTIVITY :—The hatred, therefore, which men have for manual occupations, and humble modes of life is a most mean thing. If the labour of the hand, should mean the neglect of the mind we might object to it, otherwise manual labour and mental labour are equally honourable. The workman who is expert at his pen, are equally necessary to the commonwealth. If the labourer who cannot sign his name should be ashamed of himself, so should be the penman who cannot hit a nail straight on the head. The man who works with his mind, indeed works with a very superior instrument, but most people forget their work in playing with the instrument. Mental power is a grave responsibility, and the utmost use and work ought to be exacted out of it. Unfortunately, many clever men abuse their cleverness, and waste their power on worthless occupations. Painsstaking activity is the secret of success. "Fine words, insinuating appearance," says Confucius, "are seldom associated with virtue." "Fine thoughts," says Emerson, "are very much like fine dreams," unless their quality is proved by action. Pro-

duce !" says Carlyle, "Produce ! Were it but the pitifullest infinitesimal fraction of a product, produce it in God's name ! It is the utmost thou hast in thee." Mental indolence is a great danger in the path of all men with fine feeling, it always ends in wretchedness, pauperism, and loss of influence. Mental activity is the proof of a high order of virtue, it surely ends in success and honour. "I saw under the sun," says the book of Ecclesiastes, "that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; for time and chance happeneth to them all. He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

UNSTEADY WORK :—There is one danger in the path of success to young men, which ought to be pointed out. It is unsteady work. They labour very hard for a little time, sitting up late at nights, and taking no rest in the day, and then they relax, and fall off into utter indolence. The work ceases, pleasure follows or idleness, and the continuity of industrious habit is broken. They get tired of the idleness, and relapse into overwork. Thus unsteadily they stagger through life like drunken men, and in the end become sorrowful over the poor results they have achieved. Whatever be the nature of your work, whether you work much, or moderately, let steadiness and regularity be your motto. Sparks of fire burn the great forest, grains of sand make the sea-shore, and falling drops of water will dig a cave in the mountain. Some are always on the look-out for a favourable opportunity to begin their work, something or other to turn up

which will prove good luck in their hands, and when these fine chances do not come, they lose heart and hope, and become discontented inactive men. Others again are of a contrary temper. They fancy that anything in which they choose to use powers is a subject of lawful activity. If they are absorbed in the reading of mischievous novels, or write worthless articles in the columns of petty newspapers, or spout forth speeches on subjects beyond their reach, or mix in agitations that do them infinite harm, they think their activity is all in the right direction. But under the guise of outward activity they are acquiring habits of mental and moral dissipation, the bad effects of which are sure to be perceived in time. The law of all right and good action is the law of duty. The desire of reward is not the proper motive of human endeavours, the desire of doing what we owe to God and man is the proper motive. The Bhagavad Gita says, "You have only the right to try to do your duty, but you have no right to expect to enjoy the fruits thereof. May you never have the disposition to look out for the reward of virtue, and may you never have the disposition to avoid doing your duty."

WORK FOR EACH AND ALL :—Each station of life imposes upon men a certain kind of work, and it ought to be their constant endeavour to do it. The school-boy ought to go through his prescribed course of studies, and is bound to work ceaselessly with that object avoiding every distraction that may lie in his way. The head of a family ought to provide for the support and education of his household, he is bound to make every effort with that view. A religious missionary is bound to help men to eschew error and sin, and teach them to follow the path of godliness and truth. Similarly every one who feels he has a work in life, must consent to go through end-

less effort and activity. It is only when every man, and every class of men thus labour at their appointed work, that a nation becomes great. In ancient times the society of Hindus was divided into four great castes, and each of the four had had its own obligations of work never to be avoided. Thus there was stability as well as happiness in the social life of the people. The activity of the Brahmins filled the land with learning and religion ; the activity of the Kshetriyas produced great and heroic deeds ; the Vaishyas filled the land with trade and wealth ; and the Sudras made the soil of India a garden of plenty. Now the classifications of society have been disturbed, men do not know what occupations to follow, and do not feel they owe any duty to their fellowmen. Something like the same law of division, the same responsibility of work will have to be laid down, though certainly under conditions different from before. But whenever that is done, and whether it is done or not, for every moral man the great and inviolable law of life is the law of ceaseless activity and endeavour. "A right act," says the Rev. T. Binney, "strikes the cord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of God. Pray, learn to understand how all work has its spiritual element, how the meanest thing on earth has its divine side ; how temporary forms include essences that are eternal. Whatever be the meanness of a man's occupation, he may discharge and prosecute it on principles common to him with Michael, Gabriel, or any of the highest spirits of heaven." There may be suffering, there may be want but surely there is no failure in life if we have worked faithfully and well. "I argue not," said Milton, after he had become blind, "against heaven's hand or will, nor abate a jot of

heart or hope, but still bear up and steer right onward." A writer of lesser note, and more modern, exclaims, "All the performances of human art at which we look with praise and wonder are instances of the force of perseverance ; it is by this, that the quarry becomes a pyramid, that distant countries are united by canals. If a man was to compare the effect of a single stroke of a pickaxe, or one impression of the spade in the general design and last result, he would be overwhelmed by the sense of their disproportion."

RAM KAMAL SEN.

Ram Kamal Sen was born about the latter end of the last century. He was the son of very poor parents, was imperfectly educated in youth, having been scarcely taught anything but reading, writing, and arithmetic. And as for his English studies he himself says, "I studied English at a school kept by Hindus up the river where the boys used to make extracts from *Tutinama* (a primer of easy sentences) and *Arabian Nights* which were used as class-books, there being no grammar and dictionary." At the tender age of seventeen, on account of his father's poverty, he had to seek employment as a type-setter in the Asiatic Society's Press at a monthly salary of eight rupees. The well-known Orientalist, Horace Hayman Wilson, was then a leading member of the Asiatic Society, and Ram Kamal Sen's intelligence and industry drawing his notice, he promoted him to a clerkship worth twelve rupees a month. Thus in eight years there was no more than an increment of four rupees to his salary. But he was so sensibly patient, hardworking, and intelligent that his superiors could not but notice his abilities, and in the course of time he became the Native Secretary to the Society. His mental activity was now awakened,

his constant contact with books, manuscripts, and various documents of the Royal Asiatic Society, his attendance at meetings and lectures, his previous acquaintance with men of learning, opened the powers of his mind to the study of great subjects which in his early imperfect education had been sealed to him. He made ceaseless endeavours to master the fields of knowledge which he now found. His progress and powers surprised everybody. The Council of the Asiatic Society was in those days composed of men who were the ornaments of Christian civilisation, and Christian character. In their daily intercourse with the Secretary they were not only struck by his intelligence and scholarship, but his activity and moral character. In the early days of English rule, able and honest men were not so abundant as now, and the influence of the authorities of the Royal Asiatic Society procured Rām Kamal Sen the post of the Treasurer of the Calcutta Mint. This was a position of great responsibility which he discharged so well that in addition to it the Dewanship of the Bank of Bengal was also given him. The joint salary of the two posts was Rs. 2,000 a month. He built a mansion in the centre of Calcutta, hundreds of men from all classes of society sought his patronage, and Dewan Rām Kamal Sen was at the pinnacle of worldly prosperity. What a transition from the compositorship of Rs. 8 a month! This great rise instead of making him self-satisfied, added to his mental power, his public spirit, and his capacity for work. He took a prominent part in the establishment of the Hindu College, of the Sanskrit College, and even of Doveton College whose object was to educate European and Eurasian children. He was a member of the District Charitable Society, of the Committee of Enquiry whose labours resulted in the founding of

the great College Hospital. He wrote reports on the sanitary improvement of the country, on the evils of indiscriminate charity, and he crowned his labours by compiling and publishing a big voluminous dictionary which Dr. Marshman, the celebrated Bengali scholar and missionary, described as "the fullest and most valuable work of its kind which we possess, and will be the most lasting monument of Ram Kamal Sen's zeal, industry, and erudition." The imperfectly educated son of poor parents, the humble compositor and clerk thus became one of the most learned, and prosperous of men. Yet to the end of his life he remained a simple anchorite in private life. He cooked his own meal at the end of the hot hard-worked day. He was an orthodox Vaishnava, a man of tender faith, dependence on God's providence was most natural to him. Of his illustrious grandson Keshub Chunder Sen, who was four years old when he died, he predicted—"Baso (the pet name by which Keshub was called in those days) would alone be able to sustain the family reputation."

KRISTODAS PAL.

So many of us knew Kristodas Pal intimately, and his example is still so fresh in the public mind, that a lengthened notice of his success seems scarcely necessary. Yet he was a remarkable man and his success in life is full of lesson to all young men. Kristodas was the son of poor parents, his caste was not high, neither was he a genius. But the success and influence he had, might be coveted by the greatest and best in the land. The secret of his life lay in the devoted self-forgetful work he did whenever his services were called for. He never thrust his personality, of which he had a good deal, into the work of his life

so as to impede it, but gathered every great power he had to do well the duty laid before him by those with whom he was associated. He never spared himself in doing what he had to do, and, by the thoroughness of his work, rose from rank to rank, from duty to duty till he enjoyed the highest confidence both of the Government and the people. Out of the native goodness of his heart he tried to be of service to every one who appealed to him, writing petitions for poor men, and helping the Imperial Legislature with his valued counsel. In his own sphere of life he not only worked hard, but, what is equally essential, never allowed his own will and intentions to come between himself and his duties. He knew how to efface himself entirely. He was the servant of the British Indian Association, a body of intelligent and capable men; their will was his will, their interest was his interest, in his public capacity he had scarcely any existence apart from theirs. His ceaseless faithful activity on their behalf did them such benefit that they could not but acknowledge it, and could not but try to repay it. Another remarkable thing about Kristodas Pal was his moderation. He never allowed his temper or his spirit of independence to get the better of his judgment as we so often do, but subjected every private feeling to the welfare of the cause he had at heart. He did not quarrel with his colleagues, though he worked with every variety of men. He was praised for his experience and knowledge of business. This was the result of great patience. His constant and unremitting attention to the faithful discharge of his duties, both in connection with the *Hindu Patriot*, the Association, and the other public bodies he was invited to serve, gave him a knowledge of men and affairs which he knew how to make use of in every work that was before him. Another remarkable thing about him was the purity of his moral character.

Kristodas Pal was not a man of the highest intellect, but he was a man of strong common sense, great application, untiring activity, unblemished morals, and the power of complete self-effacement. And these virtues, so rare in the Bengali character, brought him success, fame, and fortune, which are indeed within the reach of most men, but which so few patiently try to achieve.

THE VIRTUE OF MILDNESS.

"Chain thy anger," says the Hindu proverb, "lest it chain thee." "He who holds in his hands the sword of peacefulness, what can the wicked do to him?" Texts like these could be quoted in any number from the Shastras to prove the excellence of the virtue of mildness. Mildness is eminently a Hindu characteristic, though manliness and daring are not unknown in our history. But it is not in the Hindu code alone, or in the Hindu character, that the virtue of mildness is exalted. "Thou hast also given me the shield of thy salvation, and thy gentleness hath made me great" says the Book of Samuel. How well do we remember the golden precepts of the heavenly Sermon on the Mount which teaches us to turn the right cheek when the left is smitten, to give our cloak also when the coat is taken from us, to walk two miles with the man who wants us to walk one. Gloriously did the giver of these precepts bear out the truth of what he taught when before the unjust magistrate who condemned him to death, knowing him to be perfectly faultless, he was ridiculed, insulted, spat upon, and cruelly beaten, without so much as once opening his mouth to plead his own innocence! Christ is called

the Lamb because he was so mild. This mildness, which, we are sorry to say, is not often practised by Christians, is a natural virtue of the native of India. But, in these days, we notice young men are rather ashamed of their mildness, and inclined to affect a roughness which does not naturally belong to them, but belongs to some of the foreign races who have from time to time come to dwell in our midst. This tendency ought to be checked. For mildness is very different indeed from cowardice, nor is rudeness courage. "Gentleness which belongs to virtue," says Blair, in one of his beautiful sermons, "is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It removes no just right from fear; it gives up no important truth to flattery; it is indeed not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle, in order to give it real value."

NATIONAL VIRTUES :—We believe Providence gives every man and every people certain great virtues, along with certain natural disadvantages. If persons and peoples will care to cultivate the one or two special qualities which distinguish them from others, each one of them will be able to do what others, who are unfaithful to their nature, cannot do. This is the law, both of personal and national improvement. Whatever the moral disadvantages of the Hindus as a people may be, our advantage is a mildness of nature. The Hindu is intelligent, affectionate, and gentle. The European is active, fearless, and full of common sense. Not that the Hindu has no practical power, nor that the European has no emotion, but these respective qualities are not so prominent in the one as they are in the other. The Englishman is never ashamed; on the contrary, he is proud to exercise his national virtues, why should not the Hindu

be equally proud to exercise his? No doubt we should learn from the English their manliness, and they would not be losers in Christian virtue if they took from us a lesson or two in mildness and peacefulness. Yet after all we have learnt from them, we are never to be different from what nature meant to make us. For all time let us continue to be mild and gentle, learning in the meanwhile to be brave and energetic also. Who says that the man of gentle disposition cannot be practical? "By using sweet words and gentleness, says Sadi, you may lead an elephant with a hair." Again, "The sharp sword will not cut soft silk." Woman leads man not by violence, but by gentleness, her great secret is the mild affectionateness of her nature. And rest assured that in the bravest men there is an element of pure womanliness. Prince Bismarck once classified the nations of the world into manly and womanly, and he set down the French as womanly. Perhaps there is some truth in this classification, but no one in his senses will believe that the French are less brave, or less sensible than the Germans. When the manly and womanly are combined in character, then does man come near the ideal he ought always to aim at. We have all heard of King Arthur, and the Knights of the Round Table. The chief of these Knights was Sir Galahad, whom Tennyson introduces to us in his *Idylls of the King*. Now this Sir Galahad was called a Maiden Knight, because of the feminine gentleness of his manners combined with heroic courage and daring.

Of this same Sir Galahad, Scott says :

" There Sir Galahad sat, with manly grace
" Yet maiden meekness on his face."

When king Arthur dubbed him Knight, he said,

"God made thee good as thou art beautiful."

And the fair maiden, Sir Percival's sister, whom she belted him, said,

"My Knight, my love, my Knight of heaven

"O thou whose love is one with mine

"I maiden, round thee Maiden, bind my belt."

CHAITANYA'S MILDNESS:—It is related of Chaitanya, the Vaishnava prophet, that, when with his followers he was singing the name of Hari before a great crowd of people, two brothers by name Jagai and Madhai, who were riotous drunkards and blasphemers, were so furious at the preaching, that they assulted the prophet with fragments of earthen vessels, and caused him to bleed profusely. Chaitanya's followers were naturally excited, and wanted to punish the ruffians. But the bleeding prophet rushed to his persecutors, embraced them heartily, bade them sing the sweet name of Hari, and never mind the wounds they had inflicted. This so overcame the guilty men that they were instantly converted, and became ever afterwards the most devoted followers of Chaitanya, the apostle of God's love. Chaitanya's teaching was "Be as lowly as the grass, patient as the tree, give honour to him whom no one respects, and glorify God." The Sikhs are a fiery people, their constant quarrels with Muhammadans have made them fierce, but the founder of their religion, Guru Nanak, says, "When a man strikes a blow, never strike him in return, but go to his house, and kiss his feet."

THE COOL QUAKER:—It is indeed difficult for an angry man to learn mildness, but we quote the account of a Quaker that may prove helpful. A merchant in London had a dispute with a Quaker about the settlement of an account. The merchant determined to bring the matter into court, for

which the Quaker was sorry, he tried hard to convince the merehant that he was in the wrong. But the latter was inflexible. Wishing to make a last effort, the Quaker called at his house, and asked the servant if his master was at home. The merchant knowing the voice, called out from the stairs, "Tell that rascal I am not at home." The Quaker looked up at him, and calmly said, "Well, friend, God put thee in a better mind." The merchant was afterwards struck with the meekness of the reply, and more carefully inquiring into the dispute found that he was in the wrong, and the Quaker right. He requested to see him, and after acknowledging his error, said, "I have one question to ask you, how were you able with such patience, on various occasions, to bear my abuse?" "Friend" replied the Quaker "I will tell thee; I was naturally as hot and violent as thou. I knew that to indulge this temper was sinful; and I found it was imprudent. I observed that men in a passion always spoke loud, and I thought if I could control my voice I would repress my passion, I have therefore made it a rule, never to let my voice rise above a certain key; and by a careful observance of this rule, I have, by the blessing of God, entirely mastered my temper." A gentle voice is often a great remedy to harsh temper. But a habitual mildness of voice and temper should invariably characterise moral and religious men.

KESHUB CHUNDER SEN'S SHYNESS:—Nobody perhaps will deny that Keshub Chunder Sen was a brave man in speaking out his mind, and in suffering for his principles. But the natural shyness and fear that make his countrymen so mild were in him to the end. He thus speaks of himself in the latter part of his life. "For a long time, my life has been the slave of shame and fear. Whether it be for want of religious culture, or for

natural weakness I am still ashamed and afraid in the presence of men ; if I try I cannot get rid of these feelings. God has removed shame and fear from the province of my religious life, but allowed them to remain in the province of my worldly life. When I am in this state of mind, the whole aspect of my face changes, I am afraid and ashamed to mix with men. Whom do I fear? Even of coolies in the street, even of men whom you would call mean and ignorant, I am afraid. But when I see the learned, my heart fails me altogether in their company, and says 'Thou art not fit to enter the durbar of the wise.' Naturally I keep behind. When I see rich men, or men of rank, I have the same kind of feeling. Duty says 'Go,' therefore I go. Duty commands me to speak in public, therefore I speak. When I do not hear that command, my hand and feet lose their firmness. But in the cause of religion I roar like a lion. There I fear no man, and never shall. As spiritual power grew in me, as conscience became strong, faith increased, prayers and devotions gave me greater love of God, I felt there was no body of men of whom I need be afraid. When my religion demands, I am devoid of shame, I can stand up and do things which I could never do before. On the roadside, and on the riverside, often and again I have done things in utter defiance of fear and shame. When I have to teach unpopular truths, I forget all fear and shame. I will utter them before great men and Rajas. Why then am I ashamed and afraid elsewhere? I cannot say. A lion at one place, a lamb at another. At times and places dreadful shame and fear; at times absolute fearlessness and shamelessness!"

TEMPERANCE.

Morality may not be incorrectly defined as self-control. In man's self there are all sorts of tendencies and cravings which he shares with other creatures. The power of ruling and directing these makes what we call the moral character. All true preceptors, therefore, urge on the virtue of temperance in natural desires. The Bhagvad Gita thus describes immoral men:—"Two creations of beings exist in this world, the divine, and the devilish. The devilish men are equally ignorant of action and cessation from action. They are distinguished neither by purity, nor by right conduct, nor by truth. Yielding to insatiable desire, full of hypocrisy, arrogance, and conceit, impure in their practices, and governed by delusion, they snatch at wrongful gains. Entertaining boundless anticipations extending to the end of all things, esteeming enjoyment the main thing and the only thing, bound in a hundred chains of hope, the slaves of lust and anger, for the sake of gratifying their passions, they strive to amass wealth by unjust means. This object has been gained by me to-day; that object I shall obtain to-morrow, I have this property; and that further wealth I shall acquire. That enemy has been slain by me, and I shall slay the others also. I am lord; I enjoy pleasure, I am complete, powerful, happy; I am opulent, of noble birth; who else is like me? I shall sacrifice, and bestow largesses, I shall rejoice. Thus speaking, deluded by ignorance, carried away by many imaginations, enveloped in the net of illusion and abandoned to self-indulgence they fall into an impure hell." Every man is apt to act like this at certain moments of his life. It is the teaching of religion and morality always to control such feelings and actions.

Not in the unnatural extinction of all desires and feelings, not in running away from the world and from his own heart does man find his peace, but in the control of his passions, and in the temperate enjoyment of lawful pleasures. Apart from all excesses, from excessive self-mortification, as well as from excessive self-indulgence, in the golden mean of life lies the paradise of a pure life. It is related of Buddha that, on one occasion, exhausted by his many austerities, he lay in a trance. And he dreamed thus :—

—————here passed that road
 A band of tinselled girls, the nautch-dancers
 Of Indra's temple in the town, with those
 Who made their music—one that beat a drum
 Set round with peacock-feathers, one that blew
 The piping bansuli, and one that twitched
 A three-string sitar. Lightly tripped they down
 From ledge to ledge, and through chequered paths,
 To some gay festival, the silver bells
 Chiming soft peals about the small brown feet,
 Armlets and waist-rings tattling answer shrill,
 While he that bore the sitar thrummed and twanged
 His threads of brass, and she beside him sang—
Fair goes the dancing when the sitar is tuned.
Tune us the sitar neither low nor high.
And we will dance away the heart of men.
The string o'er-stretched breaks, and the music flies ;
The string o'er-slack is dumb, and music dies ;
*Tune the sitar neither low nor high.**

The holy Buddha as he heard this song, reflected thus :—"The foolish oftentimes teach the wise. Perhaps I strain this string of life too much." To obtain Nirvana, he resolved henceforth neither to be too severe nor too slack in self-discipline, but to keep to the golden mean of temperance.

TEMPERANCE IN FOOD AND DRINK :—Perhaps the lowest form of self-control is what every man should

* The Light of Asia, By Sir Edwin Arnold.

exercise in his food and drink, yet but to common are the bad results of the neglect of this law. There are few young men who do not often times overeat, though from every point of view gluttony is a disgusting vice. "As houses well-stored with provisions," says Diogenes, "are likely to be full of mice; so the bodies of those who eat much are full of diseases." "Gluttony is the source of all our diseases. As a lamp is choked by the superabundance of oil, a fire extinguished by excess of fuel, so is the natural health of the body destroyed by intemperate diet." Hundreds of our finest men are prematurely carried off by the spread and prevalence of that alarming disease known as diabetes. There is no doubt that in the most cases it is caused by the excessive food and insufficient exercise. "Cattle know when to go home from grazing but a foolish man never knows his stomach's measure, says the Scandinavian proverb. There is, sometimes, a foolish competition among young men as to who can eat most. The pleasure in the eating and the triumph exhilarate for the moment, but produce serious evil in the long run. "Let your moderation be known to all men," says St. Paul, "the Lord is at hand. Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." But, if, indiscretion in eating is mischievous, indiscretion in drinking is much more serious. Drinking wine had never been a prevalent vice in this country, but now its spread causes alarm everywhere. It was never known in the form before among our wealthier classes, among our middle classes, among our educated men its mischiefs are untold. Total abstinence ought to be our strict rule in the matter of drinking wine. Even in European countries, where the climate, according to some, requires artificial stimulants, total abstinence is becoming an increasing

practice, how much more so ought this to be the rule in a very hot country like India ! Here the climate itself produces extreme weakness without that deadly reaction which the use of alcohol must create. All great Indian religions forbid wine. Buddhism makes it a mortal sin, Muhammadanism strictly forbids it. Except an obscure sect here and there, the great schools of Hinduism forbid it. Why then should we suffer European civilisation to import this evil which Europe itself deprecates and wants to check ? We give below some extracts on the moral effects of drinking spirituous liquors.

MORAL EFFECTS OF ALCOHOL :—Alcohol has been a curse to all nations, at all times, and in all places, wherever it has been allowed to be made, sold, or used.

It has made its ravages among all kinds of people the ignorant and the learned, the high and the low, the rich and the poor.

It has spared neither the young nor the old, the weakly or the healthy, the white or the black, the professed Christian, the avowed atheist, or the bold infidel.

It has destroyed more lives than war, pestilence and famine put together, according to the testimony given by the Right Hon. W. E. Gladstone.

It has sent three out of every four at least of our English paupers into the workhouse, if we are to believe the evidence furnished by the masters and governors who have to look after them when they become inmates.

It has, said Lord Shaftesbury, after more than twenty years' experience, sent six out of ten to our lunatic asylums as victims to its destructive influence.

It has sent to our gaols eight out of ten of their inmates,

Its victims have committed hundreds of murders, and thousands of manslaughters, by which, innocent woman and children have been slain, and hundreds have been launched into eternity by it, through the hands of the hangman.

It has caused untold numbers of accidents on land and on sea, by which thousands of precious lives have been injured, lost, and destroyed.

It has sapped the foundation of the health of thousands, even when they have taken such drinks in quantities far short of what is necessary to produce intoxication, according to the evidence, given by Sir Henry Thompson, in a letter to the Archbishop of Canterbury.

It pollutes the mind, inflames the passions, and perverts the judgment, of thousands of women who walk our streets, and thus become a scandal and a disgrace to the purity of a so-called Christian nation.

It costs the nation about 130 millions of pounds to pay in the shape of rates, taxes, and loss, occasioned by those who become the victims of its baneful influence.*

MUHAMMAD'S PROHIBITION :—In modern India numbers of our most promising men have died of drunkenness. Therefore "Touch not, taste not" ought to be our rule in regard to this evil of drinking wine. The following is said to be the origin of Muhammad's prohibition of wine :—The prophet as he was passing a village one day, was delighted at the merriment of a crowd of persons, enjoying themselves with drinking at a wedding party ; but being obliged to return by the same way next morning, he was shocked to see the ground where they had been, drenched

* John W. Kirton, L L. D. Author of "Buy your own Cherries &c."

with blood. Asking the cause he was told the party had drunk to excess, and, getting into a brawl, fell to slaughtering each other. From that day Mahammad's mind was made up—the mandate went forth from Allah, that no child of the faithful should touch wine, on pain of being shut out from the joys of paradise.

THE MOHEGAN KING :—It is a strange truth that excitable races like the Hindus can never taste wine without rushing into drunkenness. Do not be deluded, therefore, by the plausible excuse of temperate drinking. The Mohegans were an excellent tribe of American Indians, but the introduction of alcohol has been the cause of their extermination. One of the last of their kings, Zachary by name, was a great drunkard. But a sense of the dignity of his position came over him, and he resolved never again to drink. At the time of annual election he used to go to Lebanon, and dine with his brother Governor, the first Governor Trumbull. One of the Governor's boys had heard the Indian king's story and thought he would try him, and see if he would stick to his cold water. So at table he said to the old chief, "Zachary this beer is excellent ; will you taste it ?" The old man dropped his knife, leaned forward with stern intensity of expression, his black eye, sparkling with indignation, was fixed on him, "John," said he, "you do not know what you are doing. You are serving the devil, boy ! I tell you that I am an Indian, I tell you that if I should but taste your beer, I could not stop till I got to ruin, and become again the drunken contemptible wretch your father remembers me to have been. John while you live, never tempt a man to break a good resolution."

Is ALCOHOL FOOD* ? :—Alcohol is not a food, for it

*These extracts on the effects of alcohol are taken from a series of primers published by Messrs. A. S Barnes and Co. of

cannot build up any part of the body. It contains no mineral substance, and will not make healthy fat.

Materials in the blood which should make muscles bone, etc., as well as those which should be sent out of the body, are sometimes changed into useless fat by the action of alcohol. The heat of the body is lessened by alcohol, instead of being increased.

Is BEER FOOD? :—Beer is made from water, malt, hops, and yeast. Water can be obtained better and cheaper elsewhere. The starch of the grain, remember, was changed into sugar by malting, and the sugar turned into alcohol by fermentation, thus losing its food nature.

The gummy substance left after the starch turned to sugar and then to alcohol, and the hops, may contain a slight amount of material that the body can use. But the amount of food in beer is so very small as scarcely to be worth taking into account in speaking of its effects.

"As much flour as can lie on the point of a table-knife is more nutritious than eight quarts of the best Bavarian beer"—*Liebig*.

A man gets one glass of pure alcohol in every twenty glasses of lager-beer that he drinks; in the stronger beer, one glass of alcohol to thirteen of beer.

There is no truth you see, in the claim that beer makes one stronger.

ALCOHOL AS STIMULANT :—Alcohol has been falsely called a stimulant, because it sometimes makes the persons who takes it feel stronger, and seem more quick-witted and talkative for a short time. But a

New York and Chicago for the use of the public schools of New York, and four other States of the United States of America. The primers have been very kindly placed at the disposal of the writer by the publishers,

reaction follows, just in proportion to the amount of excitement there has been, and the person is more or less weak and depressed.

Whipping a horse causes him to move faster for a while ; yet it gives no fresh strength to the animal but rather uses up that which he already possessed, so that he overworks, and is more tired as the result. Spurring to increased action without giving any food which the body can use to balance the extra "wear and tear," is not the action of a true stimulant, and the term is wrongly used when thus applied.

People have called alcohol a stimulant, because they were ignorant of its real nature. It gives the body no added strength ; its only effect on pain and fatigue is the deadening of the nerves, so that one does not realize the disordered, exhausted condition of his body.

The apparent increase of energy which alcohol gives, is due to the partial paralysis of a certain class of nerves in the body which act as its "brakes." Alcohol, therefore, is not a stimulant in the proper sense of that word.

ALCOHOL AND THE MUSCLES .—Beer, gin, wine, cider, and all alcoholic drinks, tend more or less to change the muscles themselves to fat.

The muscles cannot move and work properly, when thus changed ; not only does this fat prevent their healthy action, but it is made from waste matter that should be sent out of the body.

Beer is especially bad in the respect. Beer-drinkers think they are growing stronger because they grow fleshy. But they are only loading their muscles with this useless fat, which hinders instead of helping them. Beer-drinkers often die from a certain kind of heart disease, called "fatty heart."

ALCOHOL AND THE LIVER*:—While we cannot fully explain all its action, we know that diseases of the liver affect all the other organs.

More alcohol goes to the liver and brain than to any other parts of the body. By it, the gall may be changed from yellow to green or black, and from a thin fluid to a thick one.

The liver itself often becomes twice its natural size in other cases it is filled with useless fat, like the muscles. When rough and shrunken, with hard lumps or knots, it is called by the English, "hob-nailed," or "gin-liver." This condition is caused by alcohol, and is incurable.

The coal-heavers of London drink a great deal of gin, whisky, and ale. They seem strong, but they often sicken and die from a mere scratch. Their blood is so poisoned from their diseased livers that the wound festers, does not readily heal, and frequently proves fatal.

ALCOHOL AND THE STOMACH:—As soon as alcohol enters this organ, it is hurried on into the blood-vessels; for the stomach knows it cannot be digested, and is useless to the body. But the very short time it stays there, is enough to cause great harm.

It cannot pass through the thin walls of the blood-vessels unless mixed with water. It needs even more water than was contained in the liquors which were drunk, so it shrinks, and thickens the delicate lining of the stomach, by robbing it of its moisture. In health, this lining is slightly red, tinged with yellow.

The blood does not move properly, or as it should, in the blood-vessels of even the "moderate-drinker," and those in the stomach soon become swollen. In

* In this country the use of alcohol first attacks the liver and thousands of those who drink die of liver complaints.

the drunkard, the case is likely to be still worse ; for sores sometimes appear on the walls of the stomach. If one stops drinking liquors which contain alcohol, these will be cured.

Sickness, thirst, headache, coated tongue, feverish pulse, go with these conditions of the stomach. The only possible cure is to stop drinking liquor at once and for ever.

There is enough alcohol in strong spirits to harden the tissue-making foods, which must be changed to a liquid form in the stomach, before they can be absorbed.

Alcohol, of any considerable strength, separates the pepsin from the gastric juice and prevents its proper action on the food.

Dr. Munroe, of England, proved this by an interesting experiment. He put equal quantities of finely-minced beef into three bottles. Then into one, he poured water and gastric juice from the stomach of a calf ; into another, alcohol with gastric juice ; and into the third, pale ale and gastric juice.

The bottles were kept at the same heat as the human stomach, and the contents moved about like those of that organ.

The following table shows the results :

	2nd Hour.	4th Hour.	6th Hour.	8th Hour.	10th Hour.
Finely-minced Beef.					
1st Bottle.					
Gastric juice and water.	Beef becomes opaque.	Beef separating.	Beef much less in quantity.	Beef broken into shreds.	Beef dissolved as in soup.
2nd Bottle.					
Gastric juice and alcohol.	No change.	No change.	Slight coating on beef.	No change.	Beef solid on cooling. Pepsin separated from the gastric juice.
3rd Bottle.					
Gastric juice and ale.	No change.	Cloudy with coating on beef.	Beef partly loosened.	No change.	Beef not digested. Pepsin separated from the gastric juice.

Study this table carefully, and see how the clear alcohol and that in the ale, destroyed the power of the

gastric juice, by taking out the pepsin from it. It often has a similar effect on that in the stomach, though it remains there but a short time.

ALCOHOL AND THE KIDNEYS :—A serious, because usually fatal, sickness is called “Bright’s disease of the Kidneys.” This may be caused in many ways ; but it is most often the result of alcoholic drinks, especially if combined with exposure to wet and cold.

“Water supplies every necessity as a fluid for the body.”

Alcohol robs the body of water and cannot be used by it as a fluid.

Water dissolves other foods.

Alcohol hardens tissue-making foods, and has no power to dissolve any of the food-materials.

Water helps the digestive juices.

Alcohol separates pepsin from the gastric juice, coagulates it, and thus interferes with digestion.

Water carries the digested foods into the blood.

Alcohol hinders the digested food from entering the blood.

Water is the proper liquid of the blood.

Alcohol is injurious to the blood.

Water satisfies our thirst.

Alcohol does not satisfy thirst, but creates a strong craving for itself.

Water, taken in proper quantities, is a healthful food.

Alcohol, taken in any quantity, injures the body in proportion to the amount taken.

ALCOHOL AND THE BLOOD :—Often the blood is made thin by the enormous quantities of water, or of beer, which are drunk, because of the burning thirst caused by alcohol. In case of the severe wound, the blood, when it is in such a condition, does not readily clot and there is greater danger of bleeding to death.

While alcohol is of the blood, it acts injuriously upon the vitality of the blood-disks, and, when in great excess, may cause them to shrink.

ALCOHOL AND THE BLOOD-VESSELS:—The motion of the heart is controlled by the nerves, about which you will learn in a later lesson. Wherever you find blood-vessels—even the tiniest capillaries—there are nerves entering into their coats and controlling them.

When in a healthy condition, they keep the blood-vessels from stretching or shrinking, so as to hold too much or too little blood.

But, if a person drinks gin, whiskey, wine, cider, or anything containing alcohol, these nerves are at once deadened by this narcotic; they fail to do their work properly, and therefore the elastic walls of the capillaries stretch, letting in too much blood.

This is often seen in the flushed face, especially in the red, blotched nose, of a drinking man. The unusual amount of blood in the capillaries shows its colour through the skin. This is a pitiful sight, especially when we remember that alcohol affects in a similar way, the capillaries of the brain, stomach, and other parts of the body.

ALCOHOL AND THE HEART:—The pendulum regulates the works of a clock, keeping them in motion at the proper rate; remove it, and they “run down,” at once. So there are certain nerves which cause the heart to beat, and others which, like the pendulum of a clock, keep it from moving too rapidly.

Alcohol affects the heart, by acting mainly on this last set of nerves which serve as its “brakes.” This has been discovered by experiments on the lower animals and on man.

When these nerves are deadened, the heart beats quicker, but its power is decreased, and the pulsations are too feeble to send out the blood properly. The

rapid working shortens its times of rest, and heart disease is often the result.

ALCOHOL AND THE NERVOUS SYSTEM:—You have learned, how alcohol injures the organs of digestion, so that the food we eat cannot make us good blood : and how it unfits the blood for the best use of the body.

About one-fifth of all the blood in the body is in the brain. Through and around the soft gray matter, in and out among the white fibres, are the tiny blood-vessels.

You know, already, that these enlarge from the drinking of alcohol ; the blood then sometimes stagnates, and, at other times, rushes through them too violently. No wonder a headache so often follows the glass of liquor.

Sometimes an artery bursts, because its walls have been weakened by alcohol so that they cannot bear the extra strain ; the blood flows out, and death occurs at once. This is called apoplexy, and may result from other causes than the use of alcohol.

But this is not all, the brain asks for good blood, but it gets injured and unhealthy blood. Of course the brain cannot be healthy when made of poor material.

A body cannot be whittle well with broken, rusty, knife ; a musician cannot bring sweet music out of a piano whose strings are not in tune ; and the mind cannot do good thinking if it has to work through an unhealthy brain.

A large share of the water in the body is contained in the brain and the nerves, and alcohol unites with this water, taking it away from the parts where it is needed. More alcohol goes to the brain of the drinking man, than to any other organ except the liver ; its effect on the nerve-substance is deadening-paralyzing—as you have learned.

The drinking man may not feel pain from his inflamed stomach, partly because it has but few nerves of feeling, and partly because these are out of order and fail to carry messages correctly. Supposing that the alcohol has been a good friend, he satisfies the craving it has caused, by another dose.

Perhaps he takes it under the name of "Bitters," or "Patent Medicine," ignorant of the fact that most of these are only extracts of herbs mixed with alcohol, and that the harm done by the alcohol more than balances the good gained from the herbs.

When the brain is partly paralyzed by this narcotic, the man does not know what he is doing—his power of thought is deranged, and that of correct thought is gone—he is "crazy with liquor." He believes himself stronger in body and mind; he sometimes talks faster, but thinks less wisely.*

ALCOHOL AND WORK :—The following statement was made by Sir William Fairbairn, an eminent engineer of Manchester, England, when at the head of a firm employing between one and two thousand workmen :

"I strictly prohibit on my works the use of beer or fermented liquors of any sort, or of tobacco. I enforce the prohibition of alcoholic drinks so strongly, that if I found any man transgressing the rule in that respect, I would instantly discharge him."

* "Among the immediate effects of a few doses of alcohol, are drunkenness, and, in rare cases, crazy drunkenness and alcoholic convulsions of fits.

"Still further use of the poison, brings on delirium tremens and various maladies of the stomach, liver, kidneys, lungs, and other organs of the body; insanity, and another disease of the nervous system, called dipsomania; the latter is an intense craving for alcoholic or other narcotic substances.

"This uncontrollable desire for liquor does not appear in those who have never used alcoholic drinks; but sometimes, the first

The reasons for these measures are thus stated :

"In those foundries in which there is drinking throughout the works all day long, it is observed of the men employed as workmen, that they do not work so well ; their perceptions are clouded, and they are stupefied and heavy.

"I have provided water for the use of the men in every department of the works. In summer-time, the men engaged in the strongest work, such as strikers to the heavy forges, drink water very copiously.

"I am convinced that workmen who drink water are really more active and do more work, and are more healthy than those who drink alcoholic liquors."

PEARI CHARAN SIRCAR.

As a teacher of youth no one has equalled Peari Charan Sircar in success. After the name of David Hare, whose pupil he was, Peari Charan Sircar was the ablest schoolmaster we had in Bengal, since the

indulgence awakens the desire. With others, only a longer use will produce it.

"Most persons, in their earlier indulgence, think themselves capable of controlling their habits, and indulge without apprehension of danger.

"Even when that danger is apparent to others, it may not be to them, until the desire and the habit are too strong, the will too weak, or the indifference to consequences too great for any effectual effort to change this course.

"The longer the indulgence, the stronger the habit, the feebler the resistance, and the greater the indifference—until the victim is swallowed up in his self-invited destruction.

"From this view of the facts, its becomes too obvious to need repeating, that the remedy for drunkenness as a vice, and inebriety as a disease, is abstinence from alcoholic drinks.

"It would be an insult to the intelligence of the reader to say that the remedy for drunkenness is the use of wine or beer, of which alcohol is the essential and active ingredient."—*Prof. Palmer.*

beginning of English education. His primers have taught the elements of the English language to thousands of our boys, his mode of teaching and his school discipline excited the admiration of the authorities of the Education Department of his day, and from the humble post of a provincial schoolmaster he rose to be a Professor in the first Government College of Bengal. But it is not our purpose to speak of his success as a schoolmaster, but as the founder of the Temperance reform in Bengal. Born in 1823, Peari Charan Sircar belonged to the second generation of educated Hindus in Calcutta, and as such was a witness of the laxity of moral restraints which the knowledge of European literature brought into this country. Among other things drunkenness made a fearful havoc amongst the educated people, and no one was considered sufficiently enlightened who did not take to the wine bottle. At such a time and amidst such surroundings, Peari Charan Sircar grew up to be a pattern of temperance, purity, and high moral culture. His character becomes all the more prominent, when the brilliance of his scholarship is added to the primitive simplicity of his life. Few of his contemporaries won such college distinctions as he did, while his lasting reputation is derived not so much from his academic honours, as from his enthusiasm for moral purity. The problem of moral training would find a speedy solution if there were two dozen schoolmasters like Peari Charan Sircar. His presence was a power wherever he went, and he made a vigorous exercise of that power in trying to produce a strong hatred against the evil of wine-drinking. He established the Bengal Temperance Association in 1863, and drew large numbers of young men within its influence. He wrote a monthly journal, called the "Well Wisher," on Temperance subjects, almost single-handed, met its pecuniary losses cheer-

fully, and whenever a benevolent cause required any help, simple like a child as he was, he came forward without ostentation. The work of temperance reform which he carried on as long as he lived, was taken up by other hands after his death, but whatever success may have been achieved afterwards, we must mention with reverence and affection that Peari Charan Sircar sowed the seeds of that success. All Temperance societies in India must acknowledge him as their pioneer.

SELF-EDUCATION.

The real education of a man begins after he has left school. The school only gives him an outfit for the great voyage of the sea of knowledge, furnishes him with the barest means to purchase a part of wisdom's great treasure. Mahammed is reported to have said : "Instruct in knowledge! He who instructs, fears God ; he who speaks of knowledge, praises the Lord ; who disputes about it, engages in holy warfare ; who seeks it, adores the Most High ; who spreads it, dispenses alms to the ignorant ; and who possesses it, attains the veneration and goodwill of all. Knowledge enables its possessor to distinguish what is forbidden from what is not ; it lights the way to heaven ; it is our friend in the desert, our society in solitude ; our companion when far away from our homes ; it guides us to happiness ; it sustains us in misery ; it raises us in the estimation of our friends ; it serves as an armour against our enemies. With knowledge, the servant of God rises to the heights of excellence. The ink of the scholar is more sacred than the blood of the martyr. God created Reason, and it was the most beautiful being in his creation ; and God said to it, "I have not created anything better, or more perfect, or more beautiful than thou : blessings will come

down upon mankind on thy account, and they will be judged according to the use they make of thee." Now, who of our young men can be said to possess knowledge, from this lofty point of view?

The way to the holy mansion of wisdom is but imperfectly lighted by the learning which our schools and colleges give, the fulness and the guidance of the light must come from self-culture. Often and again does the Dhammapada teach that self is the refuge of self, self is the enlightener of self, self is the lord of self. If a man hold himself dear, let him watch himself, teach himself, find out the light that is in himself. "Without knowledge there is no meditation, without meditation there is no knowledge; he who has meditation and knowledge is near unto Nirvana." "Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive, wilt thou live happily, O Bhikshu!" There is an exalted joy in the study of books. It is like the possession of a vast inheritance that comes to us ready, and unembarrassed in any way. When among our books, we are at home, above the troubles and cares of the world, in an upper air serene with the influences of better natures, and of wasteless, everlasting truths. A habit of study stimulates like the richest wine, brings us the companionship of the wisest and purest of men, and draws us away from the base attractions of the world.

The knowledge which books supply is merely the material out of which each man has by thoughts, and by the continued discipline of his mind, to weave the bright fabric of immortal wisdom. Knowledge is the natural food which the mind receives into itself; by the inner process of reflection is that raw food digested, and turned into the mind's own substance, into the force, fulness, and health of character. Webster, the American orator and statesman, says of self-education:—"Costly

apparatus and splendid cabinets have no magical power to make scholars. As a man is in all circumstances, under God, the master of his own fortune, so he is the maker of his own mind. The Creator has so constituted the human intellect, that it can only grow by its own action ; it will certainly and necessarily grow. Every man must therefore educate himself. The books and teachers are but helps ; the work is his own. A man is not educated until he has the ability to summon, in an emergency, his mental powers in vigorous exercise to effect its proposed object. It is not the man who has seen the most, or read the most who can do this ; such a one is in danger of being borne down, like a beast of burden, by an over-loaded mass of other men's thoughts. Nor is it the man who can boast of native vigour and capacity. The greatest of all warriors who went to the siege of Troy had not the preeminence because nature had given him strength, and he carried the largest bow ; but self-discipline had taught him how to bend it."

EDUCATIONAL VALUE OF SCIENCE :—The study of science, both physical and mental must largely enter into every scheme of self-education. The knowledge of the order of nature, of facts and laws which never change, is exceedingly valuable in itself, but the mental discipline which such exact knowledge brings with it is still more valuable to form the habits and principles of life. It is the chief thing for a man seeking wisdom to feel sure that, outside the endless noise of words of which the books and the schools are full, there are some great facts which cannot be gainsaid, and everlasting laws which cannot be disputed. There is no such thing as luck or fate, or chance, or accident in man's life, or in the world around him ; and everything that happens is the effect of an adequate cause, plain or profound, simple or complex ; to try to ascertain which is

the aim of the man of education. This is a sacred duty always. Whenever possible make sure of knowledge by those severe methods which the science of matter and mind has laid down. Secondhand knowledge is always a dangerous thing. Experiment, verify, reason, let your own mind try the truth of what books and professors teach. These purifying processes of reason ought to be applied to the powers of our body and mind, in order that they may find their proper objects, and bring us the correct information without which no one can do the difficult work of life as he should.

RELIGION EDUCATES :—But scientific self-education is never complete without the culture of the conscience, emotion, and faith. Religion educates faith, feeling, and character in short the whole mind. The simple truths about the blessed nature of God, the hopes of immortal life, the inspired teachings of prophets and apostles, and the high spiritualities of the soul, refine the heart, and open out all its hidden springs. The educational influences of religion are most profound, because they enlarge the range of the powers of the mind, and renew the teachings of all things. Nature outside, the mind within, the history of the world, both secular and sacred, all come within the range of the study of religion. Because religion is neither a mere creed, nor a mere tradition, but the relation of man with his Creator, with his fellowman, and with the wonderful universe of which he is a very small particle. The study of religion points out that there are other and higher things than what are seen by the senses in the outer world, other facts, laws, and orders, the understanding of which makes man's wisdom complete, and the ignorance of which he-littles his mind. The pursuit of religious life introduces a thousand delights, of which the senses give him no information, brings the student

into contact with some of the noblest of men, both in the present time and in the past, whose influence exalts, and sanctifies, every great power wherewith he is gifted. Read books by all means. "Reading," says Bacon, "makes a full man." But remember, there are other things to read besides books. Learn to observe men, things, events, facts ; educate your eye, study what is taking place around you, that is reading in the best sense. "How can we sufficiently estimate," says Ruskin, "the effect on the mind of a noble youth, at the time when the world opens to him, of having faithful and touching representations put before him of the acts and presence of great men—how many a resolution, which would alter and exalt the whole course of his after life, might be formed, when in some dream of twilight he met, through his own tears, the fixed eyes of those shadows of the great dead, unescapable and calm, piercing to his soul, or fancied that their lips moved in dread reproof or soundless exhortation !" Religion discovers a new world within the world, the facts and the laws of the two do not clash, on the contrary throw light on each other, and form a grand harmony, (the separation of the two is) fatal to all true wisdom.

MORAL LIFE EDUCATES :—The struggles to remain always true to the requirements of the moral law also educate deeply. How to direct the forces of the free will which is implanted in our nature, keep them from unlawful objects, apply them to things which we feel are pure, good, and manly, is always the problem which the educated man sets himself to solve. When he has been able to uphold the truth in all cases, done his daily duty faithfully, overcome his temptations, spent himself to serve his fellow-men, then indeed he has acquired wisdom. The strain in the heart of the moral man to be what his conscience

demands is always severe. He finds it necessary to check the promptings of his desire ceaselessly so that he may rise to the condition which he feels is worthy of him. "For the good that I would" says St. Paul "I do not : but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ?" Now the long process by which the law of conscience and the law of bodily desire are reconciled, makes the moral self-education of men. It means bitter and painful experiences of failure, continued repentance, ceaseless efforts, alternate approbation and reproach of the moral sense within, rigorous self-discipline, stern determination to do what is right, and the help of a Power greater than man's own. The pursuit of moral life has its problems as the pursuit of science has, and he that has been able to solve them can, like St. Paul, say when death is at hand—"I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness."

"That man," says Professors Huxley, "has had a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with pleasure all the work as a mechanism, it is capable of ; whose intellect is cold, clear, logic engine, with all its parts of equal strength ; and in smooth working order ; ready like a steam engine, to be turned to any kind of work, to spin the

gossamers as well as forge the anchors of the mind ; whose mind is stored with a knowledge of the great fundamental truths of nature, and of the laws of her operations ; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of the tender conscience ; who has learned to love all beauty, whether of nature, or of art, to hate all vileness, and to respect others as himself." "Books are endless," says the Hindu sage, "the sciences are many, time is short, and there are many obstacles ; a man should therefore seek for that which is the essence, as a swan seeks to extract the milk which is mixed with water." Of spiritual wisdom the Bible says : "Eye hath not seen, nor hath ear heard, neither have entered into the heart of man the things which God hath prepared for them who love him."

MAHARAJA SIR RADHAKANTA DEB BAHADUR.

This noble man, belonging to one of the most ancient families of Bengal, was an example of how public spirit and self-culture could be combined with wealth and position. He was the representative of the Sovabazar Raj family founded by Maharaja Nava Krishna, the associate and tutor of Warren Hastings. He was undoubtedly the leader and patriarch of the orthodox Hindu community of Calcutta. He was one of the few remarkable men, born at the latter end of the last century, upon whom the first influences of English rule and English civilisation fell, while they still retained the wholesome elements of the old Hindu nature. He was the contemporary of Ram Kamal Sen, and Ram Mohan Roy, we might say, the systematic adversary of the latter in nearly all his measures of reform. But they were all men of the same ambition, same ability, and same strength of character.

Maharaja Sir Radhakanta was the champion of conservative principles, and an orthodox Hindu of the severest type. He was an unwearied worker, and over and above the management of his own affairs, which were very extensive, he found time to take part in every public movement of his day. The colleges of his time, and the societies of oriental learning, both in India and Europe, the Agricultural and Horticultural Society, the School Book Society, and other public bodies had his active support. A thorough conservative as he was, his zeal in the education of girls was so real that the late Mr. Bethune, the father of female education in Bengal, wrote to him thus :—" I am anxious to give you the credit which justly belongs to you of having been the first native of India who, in modern times, has pointed out the folly and wickedness of allowing women to grow up in utter ignorance, and that this is neither enjoined nor countenanced by anything in the Hindu Shastras." The Raja, like his predecessors, was truly loyal to the British Government, and advised the highest officials in times of emergency. He was therefore highly and repeatedly honoured by the Empress and her representatives, and was the first Knight Commander of the Exalted Order of the Star of India among our own countrymen. But above every merit, and every rank, his great merit was his ceaseless literary activity which resulted in the compilation of the *Subda Kalpa Druma*, an encyclopedic dictionary of Sanskrit, invaluable to all students. If every man of wealth and position could make Maharaja Sir Radhakanta Deb his model in intellectual and moral culture, in public spirit, and manly activity, the reproach of idleness and ignorance, which is so often deserved, will be wiped away from the aristocracy of the land. Conservative or liberal, to all of us Maharaja Sir Radhakanta Deb will always be an illustrious ex-

ample of how wealth ought to be used, how time ought to be spent, the public ought to be served, and a high and noble moral character attained. Ram Kamal Sen, of whom we have already spoken, is another prominent instance of self-education. Beginning life as a compositor on the salary of eight rupees a month, with scarcely any education worth naming, he rose to be a scholar in English, Bengali, and Sanskrit, compiling a valuable dictionary, and holding the appointment of Native Secretary to the Royal Asiatic Society. Raja Ram Mohan Roy was another instance. He had scarcely any school education at all, but attained to a varied scholarship which few men in Bengal have in any subsequent time equalled. All these men show that the work of education begins when a man's faculties mature with the observation and experience of life.

REVERENCE FOR GOD.

Reverence and glorify God, the Maker of all things, the Father and Mother of all men, our Master, Keeper, Guide, ever present, blessed above all. Devoutly seek him, keep his laws, study his nature, worship him morning and evening. Behold all races bow down in his presence, all religions give him greatness, heaven and earth declare his glory. The sacred writings of mankind set forth his laws, the best and wisest everywhere bear evidence to his mercy and truth. "Let us meditate," says the holiest verse of the Rigveda, "let us meditate on the excellent glory of the Great Being, the Life-producer; may he give us the light of the understanding." "He hath established the hills in his own strength," says the Rigveda, "he hath caused the great waters to flow downwards; the earth, the holder of all,

he holds in his hands ; he keepeth the planets and the sun from suffering downfall." "God," says the Koran "there is none but He ; the Living, the Eternal. Slumber doth not overtake him, neither sleep. To him belongeth whatsoever is in heaven, and on the earth. Who is it that dare intercede with him, but by his permission ? He knoweth both what is before mankind, and what is behind them ; and they shall not comprehend anything of his knowledge, but as he pleaseth. His throne extendeth over the heavens, and over the earth ; and the preservation of both is no weariness to him. He is the High and the Mighty." "Will ye dispute with us," asks the Koran, "about God ? He is our Lord, and your Lord. We have our works, and you have your works ; and unto him we are sincerely devoted." "The heavens declare the glory of God," says the Psalm of David, "day uttereth speech unto day, and night showeth knowledge unto night. There is no speech nor language, their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. The law of the Lord is perfect, refreshing the soul ; the precepts of the Lord are true, making wise the simple ; the statutes of the Lord are right, rejoicing the heart ; the commandment of the Lord is pure, enlightening the eyes ; the fear of the Lord is clean, enduring forever ; the judgments of the Lord are true, and righteous altogether. More to be desired than gold, yea, than much fine gold ; sweeter also than honey, and the honeycomb." "He is the God of all the gods," the Kathopanishad says, "he is the Devata of all the devatas : he is the Lord of all the lords, let us know this adorable, self-revealed Master of the universe." "This God of truth is like honey to all creatures, and all creatures are like honey to him." "Soul of the soul !" says the Persian poet Attar Mantic, "neither

thought, nor reason can comprehend thy essence, and no one knows thy attributes. Souls have no idea of thy being. The prophets themselves sink in the dust of thy road. Although intellect exists by thee, has it yet ever found the path of thy existence? O thou who art in the interior, and in the exterior of the soul! Thou art, and thou art not that which I say. In thy presence reason grows dizzy; it loses the thread that would direct it on thy way. I perceive clearly the universe in thee, yet discover thee not in the world. All beings are marked with thy impress, but thyself hast no impress visible; thou reservest the secret of thy existence."

At a meeting held in reference to the establishment of schools in the Highlands and islands of Scotland, Dr. McLeod related the following incident:—

A friend of mine happened to be in a boat, by which a poor simple-hearted man from St. Kilda was advancing, for the first time in his life, from his native rock to visit the world; and as he advanced towards the island of Mull, a world in itself in the estimation of the poor St. Kilda man, the boatmen commenced telling him the wonders he was soon to see. They asked him about St. Kilda; they questioned him regarding all the peculiarities of that petty obscure place, and rallied him not a little on his ignorance of all those great and magnificent things which were to be seen in Mull. He parried them off with great coolness and good humour: at length, a person in the boat asked him if he ever heard of God in St. Kilda. Immediately he became grave and collected. "To what land do you belong?" said he; "describe it to me." "I" said the other, "come from a place very different from your barren rock; I come from the land of flood and field, the land of wheat and barley, where nature

spreads her bounty in abundance and luxuriance before us." "Is that," said the St. Kilda man, "the kind of land you come from? Ah, then, you may forget God, but a St. Kilda man never can. Elevated on his rock, suspended over a precipice, tossed on the wild ocean, he never can forget his God—he hangs continually on his arm." All were silent in the boat, and not a word more was asked him regarding his religion.

THE POWER OF GOD.

God is great and mighty, there is no one like unto Him. The very first thing we feel in reflecting upon the Divine nature is the wonderful power His works everywhere manifest. The thunder whose roar fills men with terror, which rends the mountain in its might, is but the faint voice of the Almighty Force that rules all things. The tempest that tears up the forest in its fury, smites the dark waters of the sea into hungry abysses and all-swallowing rage, is the breath of the King of kings. Life which fills all things with vigour, and growth, and brightness is the presence of God; and death which strikes down the strongest, and ends all things is his touch. "Where wast thou?" asks the Book of Job, "when I laid the foundations of the earth? declare, if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy. Who shut up the sea with doors when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place and set bars and doors." Isaiah exclaims, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the

span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. The everlasting God, the Lord, the Creator of the ends of earth, fainteth not." "The splendour of this Great Soul," says the Bhagavad Gita, "may haply be likened to the radiance of a thousand suns at once risen in the heavens." "Thou art the exhaustless, supreme goal of knowledge, thou art the supreme support of the universe, thou art changeless, the protector of the unchanging law of righteousness; thou art the Eternal Spirit, this is my faith." "Thou art the primeval God, the ancient Spirit. There is none equal unto Thee. How can there be a superior, O Thou with majesty, imaged in the three worlds! Therefore bowing down, and holding the body low, O Lord, I prayed for grace. Forgive O Lord, as forgives the father the son, the friend the friend, and the lover the beloved."

The great natural forces have their source in the power of the will of God. From the fall of an apple to the movements of the star-worlds, all creation is ruled by the law of this wonderful power. God is Almighty. The moral force in man, the force of character, which rules from the humblest man to the greatest empire, is also the power of God. A unity of power rules the whole universe. "Though the earth be burnt up," says Dr. Chalmers, "though the trumpet of its dissolution were to be sounded, though yon sky were to pass away like a scroll, and every visible glory which the finger of divinity has inscribed on it were to be extinguished for ever, what is it in the high scale of the Almighty's workmanship? a mere shred which though scattered into

nothing would leave the universe of God one entire scene of greatness and of majesty. Though the earth and the heavens were to disappear, there are other worlds which roll afar; the light of their suns shines upon them; and the sky which mantles them is lighted by other stars. Is it presumption to say that the moral world extends to those distant and unknown regions? that they are occupied with people? that the charities of home and neighbourhood flourish there? that the praises of God are there lifted up, and his goodness rejoiced in? that there piety has its temples and its offerings? and the richness of the divine attributes is there felt and admired by intelligent worshippers? * * Now it is this littleness of our world, and the insecurity of our lives which make the protection of the Almighty dear to us, and bring with such emphasis to every pious bosom the holy lessons of humility and gratitude. The God who sitteth above, and presides in authority over all worlds, is mindful of man; and though at this moment his energy is felt in the remotest provinces of creation, we may feel the same security in his providence as if we were the objects of his undivided care. It is not for us to bring our minds up to this mysterious agency. But such is the incomprehensible fact that the same Being whose eye is abroad over the whole universe, gives vegetation to every blade of grass, and motion to every particle of blood that circulates through the veins of the minutest animals; that though his mind takes into its comprehensive grasp immensity and all its wonders, I am as much known to him as if I were the single object of his attention; that he marks all my thoughts; that he gives birth to every movement and every feeling in me; and that, with an exercise of power which I can neither describe nor comprehend, the same God who sits in the highest heaven, and

reigns over the glories of the firmament, is at my right hand to give me every breath I draw, and every comfort which I enjoy."

When Jesus of Nazareth, son of a carpenter was killed by the Jews on the cross, his life seemed to be a failure, his death a warning. Even his followers and friends forsook him at the last moment, and passers by, as they reflected on the sad scene, exclaimed, "He came to save others, himself he cannot save!" Yet in the course of the centuries, the teachings and life of Christ have conquered hundreds of millions of men, and all highly civilized lands; the wisest and best of all nations acknowledge him to be the supreme example. It is all owing to the power of God in the life of the man Jesus Christ. When Sakya Singha as a solitary devotee practised his austerities on the banks of the river Niranjana, village boys threw dust and mud at him, nobody thought any good would come out of these devotions. Yet time has shown the power of God in Buddha's character, and his religion though he lived and died five centuries before the birth of Christ, has still a larger following than any other religion on the face of the globe.

THE WISDOM OF GOD.

Who has insight enough to comprehend all the purposes of God? The Supreme Being has perfect wisdom, the light of his mind fills every object he has made, and in everything that happens his purposes may be traced. The expanse of the heavens maps out his wisdom in unutterable glory, the earth in every part shows marvellous intelligence, a startling fitness of means to ends, the deepest thoughtfulness,

THE LOVE OF GOD.

The Almighty God is the God of love. In the day of misfortune, health, strength, means, friends, all become vain. "God's mercy only availeth." For the heavenly Father dearly loves us, as earthly parents love their own offspring. "I am dear unto my devotee," says the Bhagavat, "and my devotee is dear unto me. Even like a person subject unto another, I am subject to him; my spirit is in his possession wholly." At every step we take in the world we find the traces of Divine love. The water that cools our thirst, the breeze that lays the fever of our brow, the waving corn, the ripening fruit, all seem to minister to our wants with a loving hand. That love comes from God. The friendship and relations of life that surround us, the pleasures and profits that meet us on the way, the home wherein we live, and the society wherein we move, are evidences of God's love. Perhaps there is no man so poor, or so mean, who has not some one to love him and care for him; kindness fills the whole earth. The invisible things of God's love are seen in his works around us; he is always present to bless us when we are joyful in possessing the things given by him in the abundance of his mercy. "Two fair-winged birds," says the Rigveda, "namely, the soul of man, and the spirit of God, abide in mutual love on the same tree (the human body). One amongst the two eats of the delicious fruit, the other never eats, but delights to behold the joy of its companion." The good and the bad among us, all enjoy these fruits of love, the clouds rain on both, the sun shines on both, and the golden plenty of the earth blesses the labours of both alike. Goodness, virtue, knowledge, and religion, civilisation, social order, the blessings of good government are all the gifts of God's*

love ; His merciful providence acts through man on behalf of man. Everything that has any benefit to us, either to our body, or mind, or character, is an agent of the Divine mercy, even such things as are disagreeable. He sends to us because of his love to man, Disease, suffering, danger, nay death itself, are not necessarily evil, but to thousands of men and women they bring a great deal of moral good. Some are happy in health, some are happy in ill-health. Some rejoice in poverty, some are glad because of the length of their days, some because God removes them early from the world's trials and sorrows, and all these feel God is their merciful Father ; it is only the impatient and unloving who complain. "Zion saith, God hath forsaken me, and the Lord hath forgotten me. Can a woman forget her sucking child, so as not to have compassion on the son of her womb ? Yea, she may forget, yet will I not forget thee, saith the Lord." "Love of God," says Thomas A Kempis, "is a great thing, yea, a great and thorough good ; by itself it makes everything that is heavy light ; and it bears evenly all that is uneven. For it carries a burden which is no burden, and makes everything that is bitter sweet. Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth ; because love is born of God, and cannot rest but in God, above all created things. He that loveth, flieth, runneth, rejoiceth ; he is free and is not bound. He giveth all for all, and hath all in all ; because he resteth in One, high above all things, from whom all that is good flows and proceeds. He respecteth not the gifts, but turneth himself above all goods unto the Giver. Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility, for it thinks all things lawful

for itself, and all things possible. It is therefore able to undertake all things, and it completes many things, and brings them to a conclusion, where he who loves not, faints and lies down. Though weary, love is not tired ; though pressed, it is not straitened, though alarmed it is not confounded. If any man love, he knoweth what is the cry of this voice. For it is a loud cry in the ears of God, this ardent affection of the soul which saith, "My God, my love, Thou art all mine, and I am all Thine. Enlarge Thou me in love, that, with the inward palate of my heart, I may taste how sweet it is to love, and to be dissolved, and as it were, bathed in Thy love. Let me be possessed by love, mounting above myself, through excessive fervour and admiration."

THE HOLINESS OF GOD.

God rules the world with the law of righteousness : He is sinless, pure, he is the Holy of holies. He hath caused holiness to be honoured of all nations and wickedness to be hated. The Sruti says, "He is holy and impenetrable by sin": all pure-minded men and women adore Him as the one great model of their lives. We all, even the best among us, do a great deal that is evil, he rules all the affairs of the world, yet no evil can touch him. "Blessed are the undefiled in the way," says the Psalmist, "who walk in the law of the Lord." The beautiful earth which God has made is the mirror of his own purity. The water that is distilled from the rocky fountain is pure ; the great dome of the blue sky above is deep and pure ; pure is the flower with the morning dew on its face ; the birds that twitter from the branches are innocent ; and the breeze that sings to the tree is sweet and sacred. The sun, moon, and the heavenly bodies are all pure glorious orbs. Surely God

who is the author of all this is himself purer, and more glorious still. "Blessed are the pure in heart," says the Sermon on the Mount, "for they shall see God." It is striking how men have a passion for purifying themselves. They cleanse their bodies, they cleanse their homes, they drain their cities. They purify their speech, they try to lead virtuous lives, they are taught to make their motives pure before their own consciences. God who has made us in His own image, has thus implanted in our nature a desire for purity. Why then should any one live in open or secret sin? The outward and general rule of purity in all the concerns of man proves the high value he naturally attaches to what is truly and inwardly pure. And everything that is truly pure is the reflection of the glory of God. The glory of God, however, is not mere innocence, or the negative avoidance of evil. The holiness of God excites a great positive passion for imitating Divine holiness, goodness, justice, and truth. God holds in his hands the balance of right and wrong, the right he blesses, the wrong he destroys. Holiness is always a power, the power of causing the good to triumph, and punishing evil with ultimate downfall. The holiness of God is always a force of character which compels the deliberate choice of truth and goodness, and the deliberate hatred of falsehood and evil in every shape. The fight between right and wrong has always gone on, and always will, the struggle between virtue and vice is the law of man's progress. But the holy will of God is at all times on their side who love what is true and good, and his holiness is arrayed against the upholders of what is vile and false. The justice of the Lord is like a drawn sword, none dare defy it. The truth of the Lord is mighty like the mountains, he that runs against it is crushed. Therefore be pure-minded, let your bodies be clean and undefiled as be-

fitteth the temple of the All-holy. Let the light of conscience burn in you with a steady flame, and the laws of morality ever keep you in the appointed paths of God. His holiness shall make the earth like a heaven unto you, and the glory of the pure God shall sit on your brow like an everlasting crown.

There are some men whose history shows remarkable instances of the triumph of good over evil. The conversion of St. Paul is one such instance, the change of life of St. Augustine is another. We give an account of it from a description by Dean Stanley:—

“Augustine’s youth had been one of reckless self-indulgence. He had plunged into the worst sins of the heathen world in which he lived; he had adopted wild opinions to justify those sins; and thus, though his parents were Christians, he himself remained a heathen in his manner of life, though not without some struggles of his better self and of God’s grace against these evil habits. Often he struggled and often he fell; but he had two advantages which again and again have saved souls from ruin—advantages which no one who enjoys them (and how many of us do enjoy them!) can prize too highly—he had a good mother and he had good friends. He had a good mother, who wept for him, and prayed for him, and warned him, and gave him that advice which only a mother can give, forgotten for the moment, but remembered afterwards. And he had good friends, who watched every opportunity to encourage better thoughts, and to bring him to his better self. In this state of struggle and failure he came to the city of Milan, where the Christian community was ruled by a man of fame almost equal to that which he himself afterwards won, the celebrated Ambrose. And now the crisis of his life was come, and it shall be described in his own words. He was sitting with his friend, his

whole soul was shaken with the violence of his inward conflict—the conflict of breaking away from his evil habits, from his evil associates, to a life which seemed to him poor, and profitless, and burdensome. Silently the two friends sat together, and at last, says Augustine: ‘When deep reflection had brought together and heaped up all my misery in the sight of my heart, there arose a mighty storm of grief, bringing a mighty shower of tears.’ He left his friend, that he might weep in solitude: he threw himself down under a fig-tree in the garden (the spot is still pointed out in Milan), and he cried in the bitterness of his spirit: ‘How long? how long? to-morrow? to-morrow? Why not now? Why is there not this hour an end to my uncleanness?’ ‘So was I speaking and weeping in the contrition of my heart,’ he says, ‘when lo! I heard from a neighbouring house a voice as of a child, chanting and oft repeating ‘Take up and read, take up and read.’ Instantly my countenance altered; I began to think whether children were wont in play to sing such words, nor could I remember ever to have heard the like, so, checking my tears, I rose, taking it to be a command from God to open the book and read the first chapter I should find.’ There lay the volume of St. Paul’s Epistles, which he had just begun to study. ‘I seized it,’ he says, ‘I opened it, and in silence I read that passage on which my eyes first fell. ‘Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof.’ No further could I read, nor needed I; for instantly, at the end of this sentence, by a serene light infused into my soul, all the darkness of doubt vanished away.’ We need not follow further. We know how he broke off all his evil courses; how his mother’s heart was re-

joiced, how he was baptized by the great Ambrose. We know how the profligate African youth was thus transformed into the most illustrious saint of the Western Church, how he lived long as the light of his own generation, and how his works have been cherished and read by good men, perhaps more extensively than those of any Christian teacher since the Apostles."

THE WORSHIP OF GOD.

Listen, the whole world raises its voice in offering worship unto God. Do not stand apart from these devout throngs, do not be dumb in this universal chorus of prayer and praise. It is a joyful thing to utter the many names of God, it is delight to adore and glorify him. The house which is sanctified by his worship is a holy place, it is like a heaven on earth, and the persons who have devoted themselves to the service of his praise are holy men. Worship God in righteousness, in the pureness of body and mind. Wash yourselves clean in pure water, put on clean garments, then enter into the temple of God and worship him in song and praise, in prayer and thanksgiving, with such rites as your spirit delights in; utter forth words of invocation, and greet the presence of the Deity within your hearts, and outside in the house of worship. Bishop Jeremy Taylor in speaking of the Practice of the Presence of God says:—"God is more specially present, in some places, by the several and more special manifestations of himself to extraordinary purposes. First, by glory. Thus his seat is in heaven, because there he sits encircled with all the outward demonstrations of his glory, which he is pleased to show to all the inhabitants of those his inward and secret courts. God is, by grace and benediction, specially present in holy places, and in

the solemn assemblies of his servants. If holy people meet in grots and dens of the earth, when persecution or a public necessity disturbs the public order, circumstance and convenience, God fails not to come thither to them: but God is also, by the same or a greater reason, present there, where they meet ordinarily, by order, and public authority; there God is present ordinarily, that is, at every such meeting. God will go out of his way to meet his saints, when themselves are forced out of their way of order by a sad necessity; but else, God's usual way is to be present in those places where his servants are appointed ordinarily to meet. But his presence there signifies nothing but a readiness to hear their prayers, to bless their persons, to accept their offices, and to like even the circumstance of orderly and public meeting."

The Brahman's daily worship morning and evening consists of such words as these:—"May that soul of mine, which is a ray of perfect wisdom, pure intellect, and permanent existence, the inextinguishable light set in mortal bodies, without which no good act is performed, be united, by devout meditation with the Spirit supremely blest and supremely intelligent." The Muhammedan punctually prays five times in the day. He begins his Namaz in such sentences as the following:—"God is great. I bear witness that none but God should be worshipped. It is better far to worship God than to lie in the idleness of sleep. O Mussalman, come to the worship of God, come with the offering of thy body, mind, and life. I have not the power wherewith I can save myself from sin, nor have I the power wherewith I can do anything good. Every thing is possible with Thy might O God, I am nothing. Approach, O God, to accept my devotions. O Mussalman, stand up, and worship the great God, if thy spirit be not opposed to thee, stand up and pray. Having purified

my body I contemplate on Thee, O God. All the praise of the earth belongs to thee, thy name is excellent all over the world, and thy place is highest of all, the head should not bow before any one but before Thee, I pray to thee to be saved from the power of Satan. I take thy name to begin my Namaz. Thou art very merciful—who can be as good as thou? ” “ How amiable are thy tabernacles, O Lord of hosts ” ! says the Psalmist, “ my soul longeth, yea even fainteth for the courts of the Lord : my heart and my flesh crieth out for the living God. A day in thy courts is better than a thousand : I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. ” The simple universal prayer which Jesus Christ set as the model for his followers, and which is daily and hourly recited in millions of churches and homes throughout the earth, is this :—“ Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power, and the glory for ever. Amen.”

The Daily Manual of the Shaman is a Buddhistic devotional treatise used in China, adapted to all the occupations of the day. We give a few lines from Mr. Samuel Beal's translation :—

(1) On awaking in the morning, let the Shaman sit up in a grave posture, and with a meditative heart, recite the following Gâtha :

“ On first awaking from my sleep,
I ought to pray that every breathing thing
May wake to saving wisdom, vast
As the wide and boundless universe. ”

(2) On hearing the convent bell, or striking it oneself, let all recite the following Gâtha :

"Oh! may the music of this Bell extend throughout the mystic world.
And, heard beyond the iron walls and gloomy glens of earth,
Produce in all a perfect rest, and quiet every care,
And guide each living soul to lose itself in Mind Supreme."

(3) On getting out of bed recite the following Gâtha :

"On putting down my foot and standing up,
Oh! let me pray that every living soul
May gain complete release of mind and self,
And so, in perfect Rest, stand up unmoved!"

Then say :

"From earliest dawn till setting sun,
Each living soul might tend to self-advance,
Reflecting thus ; 'My foot firm planted on the earth,
Should make me think, am I
Advancing on my road to Heaven?'"

"Devoutly look," says the Hindu sage, "and nought but wonders shall pass by thee : devoutly read and then all scriptures shall edify thee ; devoutly speak, and then men shall devoutly listen to thee ; devoutly act, and then the strength of God shall act through thee." Words of praise and adoration should form the bulk of worship. Let them be few, well-chosen, glorifying the blessed nature of God, and satisfying the instincts of devotion in man's heart. The Bhagavad Gita adores thus :—
Thou art the exhaustless, supreme goal of knowledge,
Thou art the supreme support of this universe, thou art changeless, the protector of the unchanging law of righteousness. Thou art the primeval God, the ancient Spirit. Of this universe thou art the Father, and the object of veneration, the greatest of the great. There is none equal to thee." Prayer is by far the

most important part of our daily worship; because it is the law of supply for all the wants of our spiritual life. Pray unto God fervently, in faith, and do your best to keep out of the evils against which you ask for divine help.

KESHUB CHUNDER SEN ON PRAYER.

The first lesson of the scriptures of my life is prayer. When no one helped me, when I did not enter the membership of any religious society, did not examine the merits of religious systems, or adopt any as my own, when I did not resort to the company of any believers or devotees, in that dawn of my religious life, the voice that sounded in my heart was, "Pray! Pray!" I never knew very well why or for what I should pray, that was not the time to reason. There was no one whom I could ask, nor did any one offer to advise me. It never occurred to me that I might be mistaken, I did pray. In laying the foundation of a house who thinks of its future beauty? "Offer prayer; thou shalt be saved; thy character shall be pure, what thou wantest thou shalt get," this voice sounded from the east and west of my life, from the north and the south. Prayer is man's guide, prayer is the endless helper, This one thing prayer I knew, I knew nought else. I had no spiritual friend, I looked up to the sky, but heard of no divine dispensation, no gospel of any known religion reached me. I never took thought whether I should repair to the Christian Church, to the Muhammedan Musjid, to the Hindu Devalaya, or the sanctuary of the Buddhists. From the first I had recourse to that supplication before God which is greater than Veda, or Vedanta, Koran, or Puran, to prayer I held fast. I am a man of faith. When I put my faith in a thing, I am never

shaken again. I offered one prayer in the morning, and one in the evening, both of which I had written out. The beginning was dark. But gradually it brightened into morning, the sun rose higher. All that was hidden in darkness before began to clear up. Objects around were distinctly seen, and by the practice of prayer I gained an endless resistless strength, the strength of a lion. Lo! I had not the same body, or the same mind. Great was the strength of my resolution. I shook my fists in the face of sin. I showed the terrible front of my determined will to scepticism, unbelief, sin, and temptation. Every evil fled from me when I threatened to pray...I did not speak good Bengali at the time, so my prayers were not expressed in proper language. I could not contain my ideas. I sat near the window, and said a word or two with open eyes. Greatly was I rejoiced at that...Perhaps more than all other men present here I am in greater debt to prayer, because there was a time when I had no other help than prayer. I knew whoever prayed heard something. From the beginning the doctrine of *adesh* (inspiration) was involved in this. What religion should I adopt? Prayer answered that question. Should I leave all secular work and become a missionary? What relations should I keep with my wife? How far should I mix myself in money matters? Prayer answered all these questions. I did not then think much on the doctrine of inspiration, but I had the conviction that he that prays gets a response, he that wants to see beholds, and he that has a desire to hear, is given to hear. By prayer my intelligence was so cleared up that it seemed I had studied logic and philosophy, and difficult sciences for decades in some university...Gradually I joined the Brahmo Somaj, became a devotee, a missionary, a preceptor. Everything came in time. I have faith in prayer,

and hence my life is what it is. Delusions on the subject of prayer ought to be removed from our community. He who prays but does not wait for an answer is a deceiver. He whose exterior and interior are not the same, who speaks overmuch, and cannot keep right his spirit at the time of prayer, is a deceiver. The state of prayer is a difficult state. He who cannot remember in the afternoon what he prayed for in the morning, cannot remember on Tuesday what he prayed for on Sunday, is a deceiver. He who prays for wealth, or honour, or any worldly good,—nay even he who prays for more than fifteen parts of piety and less than half part of the world,—is a deceiver. Therefore keep your prayers pure. Pray for heavenly things alone, and you will get everything else.

RELIGIOUS CHARACTER OF DEVENDRA NATH TAGORE.

[Many years ago the Ven'ble Devendra Nath Tagore expressed in Bengali the following sentiments about his life ; the translation was made by Keshub Chunder Sen, and appeared in the *Theistic Annual* of January 1872].

“ Born of rich parents, and brought up in a most opulent family, amid the luxuries, pomp and splendour of an almost regal kind, I grew up without any idea of God. The world profusely showered its honours and felicities on me. If pleasure I sought, attendants unnumbered would rush forth to my service ; if want troubled me, money would flow like the ceaseless tide of the sea to remove it. Between the wish and the fulfilment I seldom saw any obstacle ; I had but to give an order, and express a wish and immediate satisfaction would follow. Affluence and ease brought temptations in their train, and my heart unfortified fell a

prey to them. The enjoyment of the present moment was all that I cared for, little did I care for a hereafter. The world fascinated me with its charms, and as a slave I served it. I was sold to the senses, and I heeded not the holy monitor within. Conscience I deposed from its high office, and instead thereof I set up my capricious will. Religion and morality I wantonly defied or heedlessly overlooked in the feverish excitement of my worldly career. Thus I went on for five years, from the sixteenth to the twentieth year of my life. It then pleased the Lord to reveal his loving kindness to me in a mysterious and unaccountable manner. Purely accidental was his providential interference for the salvation of my soul, and quite unprepared was I for this timely succor. Once on the occasion of a domestic calamity as I lay drooping and waiting in a retired spot, the God of glory suddenly revealed himself in my heart and so entirely charmed me and sweetened my heart, and soul that for a time I continued ravished—quite immersed in a flood of divine light. The world outside and the world within both seemed bathed in a sweet and serene stream of celestial effulgence. What was it but the light of truth, the water of baptism, the message of salvation? Was it a vision that so charmed me? No. The living presence of the living God who could doubt? I saw it, I felt it; like a live coal it quickened me. It was an unmistakable revelation of God's mercy; I read it, plain as golden letters in mid-day light. I clearly recognised his fingers in this saving dispensation. It was none other than my God the Supreme Father and Mother, the Friend of the sinner, the Protector of the helpless, destitute and cast away, who vouchsafed in his infinite mercy to appear in my corrupt heart to heal me and chasten me. His mercy so great and undeserved staggered me. The

light of his countenance so pure, so holy, I dared not approach it; but his paternal love so sweet, so tender, I blessed him, and my whole soul blessed him. For a while in beatific ecstasy I lay, drinking largely the sweets of divine communion: no temporal care, no anxiety dared interrupt that sweet beatitude. But the joy was temporary. The heaving heart, the full soul gradually subsided. Once more I found myself in my lonely and dreary situation, and with vacant eyes I looked on the cheerless world around. The divine image left, however, a dim and faint impression on my mind, and made me ever since anxious to behold it again. Thus did the great struggle for progress commence in my soul. I was persuaded that one thing alone could satisfy me and bring me peace—the sight of God's loving face. This became my life's highest and chiefest aim. All my aspirations and energies I concentrated in the pursuit of this great object. Days and weeks, months and years rolled away,—my soul continued to be a scene of ceaseless struggle between the passions and conscience, between darkness and light, between the world and God. I constantly prayed with all my heart and soul for strength and protection from the Lord in order effectually to purify my life and accomplish my cherished desire. With singleness of vision and unity of purpose I followed his benevolent directions, and success daily crowned my efforts, drawing me further and further away from my sins and failings. With his holy aid I went on victoriously through many a struggle and trial, overcoming the temptations which had beset my paths and purging my soul of the accumulated iniquities of my past life. The inferior propensities were curbed, the wild fury of passion subdued, conscience was reinstated in its exalted place; the world lost its attractions, and God became my only

comfort and delight in this world of sorrow and sin. Brahma Dharma like a kind mother filled my mind with saving truths, and my heart with the love of God, and helped me to discharge the manifold duties of life. She also brought me pious companions and friends, in whose company I found joy and strength, and with whom I joined in rapturous devotions to our common Father. Great was the change in my mind. Greater still was my joy in having found the light of truth. But my progress did not stop here. The treasures I had gathered with the aid of Brahma Dharma I naturally felt solicitous to offer to others, and for many years I have humbly laboured for the propagation of the true religion."

One peculiar feature of the religious character of Devendra Nath Tagore is the intense love he has for the most ancient books of the Hindu Scriptures, the Vedas, and the Upanishads. Though he does not believe in their infallible authority and is not an orthodox Hindu in that sense, yet very few Hindus contemplate, as he does, on the spiritual philosophy of those sacred compositions. It is no exaggeration to say that his mind broods day and night on the great truths they teach. To every one who visits him, he repeats his favourite passages from the Rigveda and the Upanishads. He has struggled to form his character according to their model, he has great faith in the ultimate acceptance of their teaching by the people of this country. The deepest joy of his life has been in the study and contemplation of this phase of the Hindu religion. It ought to be pointed out, however, that Devendra Nath Tagore's genius is not sectarian. If he has reverence for the scriptures of his own country, he has reverence also for certain great Muhammadan and Christian books. His love for the writings and spiritual philosophy of Hafez is

Pandit Dayananda writes of himself :—* “My father being a banker and Jemâdâr (Town Revenue Collector and Magistrate) we lived comfortably. My difficulties began when my father insisted on initiating me in the worship of the Pârthiva Linga. As a preparation for this solemn act I was made to fast, and I had then to follow my father for a night’s vigil in the temple of Siva. The vigil is divided into four parts or prahars, consisting of three hours each. When I had watched six hours I observed about midnight that the Pûjâris, the temple-servants, and some of the devotees, after having left the inner temple, had fallen asleep. Knowing that this would destroy all the good effects of the service, I kept awake myself, when I observed that even my father had fallen asleep.

“There were besides me in our family two younger sisters and two brothers, the youngest of them being born when I was sixteen. On one memorable night, one of my sisters, a girl of fourteen, died quite suddenly. It was my first bereavement, and the shock to my heart was very great. While friends and relations were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound dream. “Not one of the beings that ever lived in this world could escape the cold hand of death,” I thought, “I too may be snatched away at any time, and die. Whither then shall I find the assurance of, and means of attaining *moksha*, the final bliss?” It was then and there that I came to the determination that I *would* find it, cost whatever it might, and thus save myself from the untold miseries of the dying moments of an unbeliever. I now broke for ever with the mummeries of fasting and penance; but I kept my innermost thoughts a secret from everybody. Soon

* Translated in Professor Max Muller’s *Biographical Essays*.

after, an uncle, a very learned man, who had shown me great kindness, died also, his death leaving me with a still profounder conviction that there was nothing stable, nothing worth living for in this world.

"At this time my parents wished to betroth me. The idea of married life had always been repulsive to me, and with great difficulty I persuaded my father to postpone my betrothal till the end of the year. Though I wished to go to Benares to carry on my study of Sanskrit, I was not allowed to do so, but was sent to an old priest, a learned Pandit, who resided about six miles from our town. There I remained for some time, till I was summoned home to find everything ready for my marriage. I was then twenty-one and as I saw no other escape, I resolved to place an eternal bar between myself and marriage.

"Soon after I secretly left my home, and succeeded in escaping from a party of horsemen whom my father had sent after me. While travelling on fast, I was robbed by a party of begging Brahmans of all I possessed, being told by them that the more I gave away in charities, the more my self-denial would benefit me in the next life. After some time I arrived at the town of Sayla, where I knew of a learned scholar name Lâlâ Bhagat, and with another Brahmachâri, I determined to join his order.

"On my initiation I received the name of Suddha Chaitanya (pure thought), and had to wear a reddish yellow garment. In this new attire I went to the small principality of Kouthagangad, near Ahmedabad, where to my misfortune I met with a Bairâgi (Vairâgin, hermit), well acquainted with my family. Having found out that I was on my way to a Mela (religious fair) held at Sidhpur, he informed my father; and while I was staying in the temple of Mahâdeva at

Nilkântha with Darâdi Svâmi and other students, I was suddenly confronted by my father. In spite of all my entreaties he handed me over as a prisoner to some Sepoys whom he had brought with him on purpose. However, I succeeded in escaping once more, and making my way back to Ahmedabad, I proceeded to Baroda. There I settled for some time, and at Chetan Math (a temple) had several discourses with Brahmânanda and a number of Brahmachârins and Sannyâssins, on the Vedânta philosophy.

After this, says Max Müller, follows a description of various journeys to the north, where in the recesses of the Himâlaya mountains, Dayananda hoped to find the sages who are called Mahâtmas, and are supposed to be in possession of the highest wisdom. These journeys are described very graphically, but their details have been called in question, and may therefore be passed over. That there are hermits living in the Himalaya forests, that some of them are extremely learned, and that others are able to perform extraordinary acts of austerity, is well known. But equally well known are the books which they study, and the acts of Yoga which they perform, and there is really no kind of mystery about them. They themselves would be the last to claim any mysterious knowledge beyond what the Shâstras supply. Nor are such Mahâtmas to be found in the Himâlayan recesses only. India is full of men who seek retirement, dwell in a small cell or cave, sleep on the skin of a tiger or stag, abstain from flesh, fish, and wine never touch salt, and live entirely on fruits and roots.

It is a pity that the rest of Pandit Dayânanda's autobiography has never been published. It breaks off with his various travels, and is full of accounts of his intense sufferings and strange adventures. He seems in the end to have lived on rice and milk, finally on

milk only, but he indulged for a time in the use of *bhang*, which put him into a state of reverie from which he found it difficult to rouse himself. Here and there we catch a curious glimpse of the religious feelings of the people. "One day," he writes, "when recovering from such a day-dream, I took shelter in the verandah opposite the chief entrance to the temple, where stood the huge statue of the Bull-god, Nandi. Placing my clothes and books on its back I sat and meditated, when suddenly, happening to throw a look inside the statue, which was empty, I saw a man concealed inside. I extended my hand towards him, and must have terrified him, as, jumping out of his hiding-place, he took to his heels in the direction of the village. Then I crept into the statue in my turn and slept there for the rest of the night. In the morning an old woman came and worshipped the Bull-god with myself inside. Later on, she returned with offerings *gur* (molasses) and a pot of *dahi* (curd milk), which, making obeisance to me, whom she evidently mistook for the god himself, she offered and desired me to accept and eat. I did not disabuse her, but being hungry, ate it all. The curd being very sour proved a good antidote for the *bhang*, and dispelled all signs of intoxication, which relieved me very much. I then continued my journey towards the hills, and that place where the Narmadâ takes its rise."

Pandit Dayananda Saraswati died at the age of fifty-nine at Ajmere, at 6 P.M. on Tuesday, the 30th of October 1883. There was a large funeral procession, the followers of Pandit Dayânanda chanting hymns from the Vedas. The body was burned on a large pile. Two maunds of sandal-wood, eight maunds of common fuel, four maunds of *ghee*, and two and a half seers of camphor were used for the cremation.

THE STUDY OF RELIGIONS.

Religious bigotry, and the persecution which is its result, has often produced hateful things. Morality requires that men should as far as possible tolerate each other's opinions, and accept whatever truth there may be in each other's creed. A great deal of the old hatred among religious men however is passing away, and signs of better feeling are visible. In undertakings that have for their object the social and moral improvement of the public, men of different denominations should unite. And in what they preach and teach there should be no rancour felt or expressed against the teachings of others. Religious men should act in the spirit of the Mahabharata which teaches thus in the Vana Parva ;—' O king, that religion which creates discord with other religions, is no religion, it is irreligion. That religion which creates harmony, manifests the power of truth.' Again: "The sages say that liberality forms the religion of all patient men. Therefore be broad-minded, never abide in the midst of the narrow-minded." Saint Paul also teaches us to "prove all things, and hold fast by that which is true." "For all things are for your sakes, that the abundant grace of God might through the thanksgiving of many redound to the glory of God." "Whatever things are true, whatever things are honest, whatever things are just, think on these things. Not with eye-service as men-pleasers ; but in the singleness of heart, fearing God."

From these teachings, young men should learn to eschew all bitter feelings on the subject of religious belief, and honour the good men of every persuasion. A great help towards mutual esteem among religious men is the study of different religions. The main truths of most of these systems are now accessible through the

English language, and they form a most worthy subject of study and thought. But there are different modes of study. If we examine a system of faith with the purpose of criticising it, and exalting over it what we ourselves believe, if we study only the "letter" of it, and not the "spirit," the better instincts of our hearts shall be killed, and nothing but errors and shortcomings will appear in our sight; we will learn nothing, but become more bigoted than ever. If, on the other hand, we examine religious systems with respectful, and sympathetic minds, we shall find in every religion, and in the history of religious bodies, a great deal we did not know before, and the knowledge of which will enrich our minds, and give us life. The shortcomings are there, and we shall perceive them, and we shall never be able to accept them, but we shall be naturally inclined to pass over the shortcomings, abide by the excellencies, and lay them to heart. It is a somewhat rare thing, but instances are not unknown of the professors of one religion pointing out the truths of another. We have read of the Emperor Akbar and his court paying great respect to the Hindu religion, and appointing weekly conferences with the view of hearing it impartially discussed. The Buddhist faith and philosophy, somewhat difficult of access to the modern student, has been brought to the knowledge of the outside world chiefly by the faithful labours of Christian scholars and missionaries. The principles of the Mahommedan religion have been similarly disseminated by Christian writers of note. The Sacred Books of the East, embracing the scriptures of almost every Asiatic country, are being edited from Oxford. And orthodox Hindu devotees of the present day have sometimes shown a singular spirit of toleration in studying, and even in adopting the great truths of other creeds, unmindful of differences which they quietly overlooked.

THE CHARITY OF PARAMHANSA RAMKRISHNA.

This Hindu devotee was born in the Hugly district in 1834, and lived in a beautiful temple on the river-side, in a suburb of Calcutta, belonging to a wealthy family of the city. When we knew him he was about forty.

He was a Brahmin by caste, well formed in body naturally, but the dreadful austerities through which his character had developed, permanently disordered his system, and inflicted a debility, paleness, and shrunkenness that excited pity. Yet in the midst of this emaciation his face had a fulness, a childlike tenderness, and sweetness of expression that we have seen in no other face that we can remember. A Hindu saint is always showy about his externals. He wears the *garua* cloth, eats according to strict forms, refuses to have intercourse with men, and is a rigid observer of caste. He is always proud and professes secret wisdom. He is always a *guruji*, a universal counsellor and a dispenser of charms. This man was singularly devoid of such claims. His dress and diet did not differ from those of other men except in the general negligence he showed towards both, and as to caste, he openly broke it every day. He most vehemently repudiated the title of a teacher or *guru*, he showed impatient displeasure at any exceptional honour which people tried to pay him, and he emphatically disclaimed the knowledge of secrets and mysteries. He had nothing extraordinary about him, his religion was his only recommendation. And what was his religion? It was orthodox Hinduism, but of a strange type.

He accepted all the essential doctrines, usages, and devotional practices of every religious cult with which he ever came in contact. Each in turn was infallible

to him. He was an idolater, and was yet a faithful and most devoted meditator of the perfections of the one, formless, infinite Deity whom he termed *Akhandā Sachchidananda*, the indivisible Truth, Intelligence and Joy. His religion, unlike the religion of ordinary Hindu *sadhus*, did not mean too much dogma, or controversial proficiency, or outward worship with flowers, and sandal, incense, and offering. His religion meant ecstasy, insight, his whole nature burned day and night with the permanent fire and fever of a strong faith and feeling. His conversation was a ceaseless breaking forth of this inward fire, and lasted for long hours. While his interlocutors were weary, he, though outwardly feeble, was as fresh as ever. He merged into rapturous ecstasy and outward unconsciousness often during the day, oftentimes in conversation when he spoke of his favourite spiritual experiences, or heard any striking response to them. But how was it possible that he had such a fervent regard for all the deities of all the religions taken together? What is the secret of his singular catholicity? To him each of these deities was a force, an embodied principle tending to reveal the supreme relation of the soul to that eternal and formless Being who is unchangeable in his blessedness and unity.

In his well-known drama entitled "Nathan the Wise" Lessing, the German philosopher, makes his hero, who is a Jew, talk with a Christian controversialist. The latter is so impressed with the broad-minded charity of Nathan, that he is obliged to exclaim "Why, Nathan thou art almost a Christian!" Nathan calmly replied, "That which makes me a Christian to thee, makes thee a Jew to me."

Take for instance the Paramhansa's interpretation of Shiva. He viewed Shiva as the incarnation of contemplativeness. Forgetful of all worldly care and concern, merged and absorbed in *samadhi*, in the me-

ditation of the ineffable perfections of the Supreme Brahma, insensible to pain and privation, poverty, toil, and loneliness, ever joyful in the blessedness of Divine contemplation, calm, silent, serene, immovable like the Himalayas where his abode was, Mahadeo was the ideal of all contemplative and self-absorbed men. The venomous serpents of evil and worldliness, coil round his beatific form, but cannot hurt him; the presence of death surrounds him in various forms of dread and danger, but cannot daunt him, Shiva takes upon himself the burdens and cares of men, swallows the deadliest poison to confer immortality on others. Shiva renounces all wealth and enjoyment for others' benefit, makes his faithful wife the companion of his austerities and solitude, and takes the ashes and tiger-skin as his only ornaments. Shiva is the god of Yogees. And the good man, while expatiating on the attributes of Shiva, would be immersed in the sublimity of his ideal, and become entranced, and remain unconscious for a long time.

"My father," said the Paramhansa, "was a worshipper of Rama. I too have accepted the Ramayat covenant. When I think of the piety of my father, the flowers with which he used to worship his favourite god, bloom again in my heart, and fill it with divine fragrance." Rama, the truthful, the dutiful son, the good and faithful husband, the just and fatherly king, the staunch and affectionate friend, was regarded by him with the love and profound loyalty of a devoted servant. As a master, the privilege of whose service is sufficient reward to the favoured faithful servant, as a master in whose dear and matchless service the laying down of life is a delightful duty, as a master who has wholly enslaved the body and soul of his adoring slave, the contemplation of whose holy and glorious worth transcends every thought of remuneration and re-

turn, Rama was regarded by Hanuman, and the Param-hansa regarded Hanuman as the model of a faithful servant of God. The great sin which the Param-hansa spent his life to be free from, was the love of money. The sight of money filled him with strange dread. His avoidance of woman and wealth was the secret of his moral character. For a long time he practised a singular discipline. He took in one hand a piece of gold, and in the other a lump of earth. He would then look at both, repeatedly call the gold *earth*, and the earth *gold*, and then shuffling the contents of each hand into the other, he would keep on the process till he lost all sense of the difference of the gold from the earth. His ideal of service is absolute unworldliness and freedom from the desire of gain.

He gave similar interpretations of other Hindu deities. Perhaps his ideas would not be accepted in general, but at all events they showed the catholic religious culture of this simple-minded Hindu. Nor was his reverence confined within Hinduism. For long days he subjected himself to various disciplines, to realise the Mahammedan idea of an all-powerful *Alla*. He let his beard grow, he fed himself on Muslim diet, he continually repeated sentences from the Koran. His reverence for Christ was also deep and genuine. He bowed his head at the name of Jesus, honoured the doctrine of his Sonship, and we believe he once or twice attended Christian places of worship. His sympathy with the Brahmo Somaj was great and real. He frequently associated with Brahmo leaders. When in our company, he would sometimes say the incarnations forsook him, his mother the *Vidyashakti Kali*, stood at a distance, Krishna could not be realized by him either as *Gopal* the child, or as *Swami* the lord of the heart, and neither Rama, nor Mahadeo would offer

him much help. The *Nirakar Brahma* would absorb everything, and he would be lost in speechless devotion and rapture.

The following are some of his constant sayings :—

So long as the bee is outside the petals of the lily, it buzzes and emits sounds. But when it is inside the flower, the sweetness hath silenced the bee. It drinks the nectar, and forgets sounds, and forgets itself. So the man of devotion.

Put your *ghara* (earthen pot) inside the brook of clear water. There is bubbling, there is noise, as long as the vessel is empty. When it is full, the bubbling ceases, the disturbance ceases. In the silence and fulness the vessel lies in the depth of the element. So the heart in devotion.

Boil your sugar well in a living and active fire. As long as there is earth and impurity in it, the sweet infusion will smoke and simmer. But when all impurity is cast out, there is neither smoke nor sound, but the delicious fluid heaves itself in its unmixed worth, and whether liquid or solid, is the delight of men and gods. Such is the character of the man of faith.

Through the stream of the troublous world I float a frail half-sunk log of wood. If men come to hold by me to save their lives, the result will be this : they will drown me without being able to save themselves. Beware of *gurus*.

Woman and wealth have immersed the whole world in sin. Woman is disarmed when you view her as the manifestation of the divine *Vidya Shakti*, power of pure wisdom, as the mother of the human race.

O Mother Divine, I want no honour from men, I want no pleasure of the flesh, only let my soul flow into Thee as the permanent confluence of the Gunga and Jamuna. Mother, I am without *Bhakti*, without

Yoga, I am poor and friendless, I want no one's praise,
only let my mind always dwell in the lotus of thy
feet.

THE LOVE OF HOME.

HOME SWEET HOME.

Home, Home, Sweet, Sweet Home
There's no place like Home
There's no place like Home.

Mid pleasures and palaces,
Though we may roam,
Be it ever so humble,
There's no place like Home.
A charm from the skies
Seems to hallow us there,
That—seek thro' the world
Is ne'er met with elsewhere.

The sage in the Atharva Veda thus blesses the inmates of a home :—" I impart unto you concord, with unity of mind, and freedom from hatred : delight in one another, as the cow in the calf which is born to her. Let the son be obedient to the father, and of one mind with his mother : may the wife be affectionate, and speak to her husband honeyed words. Let not brother hate brother, nor sister sister ; concordant, and in happy harmony, address one another in kindly speech." Though other nations, it must be admitted, have improved and beautified the idea of home, few have surpassed the Hindu in his love of home. Every Hindu, from the richest to the poorest, has a house, or a cottage, or a hut which he calls his own, and where he tries to find rest and joy for his soul. In former times when his ideas were simple, and his wants fewer, he did find in

A long drain was built to carry the dish-water out into the garden; and refuse matter from the table, such as broken bits of meat and skins of fruit and vegetable, was burned, in the kitchen range, not thrown out at the back door and left to decay.

The neighbours no longer feared the house, but followed the example of its new owner. Gravel and concrete paths, and side walks replaced those of decaying boards, and piles of old saw-dust from the sheds went to feed furnace fires.

At last, typhoid fever, diphtheria, and malaria, almost disappeared from that locality, because their causes were so largely removed.

Remember that air which contains decaying animal and vegetable matter, is not fit to breathe; and that water, under the same conditions, is not fit to drink. It is well that winds blow poisonous gases away, that the falling rains wash the air clean, and that plants live on carbonic acid which, in sufficient quantity, is fatal to animal life.

VENTILATION OF BUILDINGS.

Waste matter from the body is always passing off by means of the skin and lungs; fires, whether for lighting or heating, send out carbonic acid; sweeping and the tread of feet set free dust and bits of wool from the carpets. Unless great pains are taken to keep the air in our houses, school-rooms, halls, and churches, fit for breathing, we poison ourselves.

Janitors of churches, school-rooms, and other public buildings, should never close doors and windows, as soon as an audience has passed out, and shut up the poisoned air to be breathed over again the next time the room is used.

The air in such rooms in cold weather is really carbonic acid gas and other impurities "warmed over." Door and windows should be opened on opposite sides, until the fresh air has taken the place of that in the room.

No lesson, sermon, lecture, or concert, can be understood or enjoyed by a sleepy, heedless audience—sleepy and heedless because of the poisoned air it has taken into its lungs.

The headache which we so often have in ill-ventilated rooms, is the common result of re-breathing carbonic acid and other impurities. Thus we see that good studying, preaching, and teaching, as well as good health, are dependent on good air.

Special care should be taken in the ventilation of sleeping-rooms. Leave a close room in which you have spent the night, for a brisk walk in the open air—then return to it again.

The air is foul with the heavy, suffocating odour of waste matter, the product of your lungs, which you have been breathing over and over again during your sleeping hours. You felt stupid and tired on waking, because poisoned by your own breath.

Sleeping-rooms should be so ventilated in the winter, as well as in the summer, that the sleeper may have a constant supply of moderately warm, fresh air. This can be done by raising the lower and dropping the upper sash of a window in a warm room. Cold air is not necessarily pure air, and, in northern climates, is often too severe in winter to be breathed at night by any but the most robust.

Two openings are needed in order to ventilate a room properly—one through which the impure air may pass out, and another by which the pure air may enter.

There are many ways of doing this. One is to open the windows a little, both at the top and bottom, as already suggested. Open fire-places are excellent ventilators. Through them, a steam of air from the room goes up the chimney, and air from without must come in to take its place.

"Even from the body's purity," says a writer, "the mind receives a secret sympathetic aid." "Among the beasts of the field," says Rumford, "we find that those which are most cleanly are generally the most gay and cheerful, singing birds are always remarkable for the neatness of their plumage. So great is the effect of cleanliness upon man, that it extends even to his moral character. Virtue never dwelt long with filth, nor do I believe there ever was a person scrupulously attentive to cleanliness who was a consummate villain." "Are you not surprised to find how independent of money is peace of conscience, and how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture of a mansion : but if God be there, a cottage will hold as much happiness, as might stock a palace." A home ought to be the picture of cleanliness and order. Helps describes a home as "a place for everything, and everything in its place. This order will, like some good genius, have made an humble home the scene of neatness, arrangement, and taste. The table will be ready at the fireside. The loaf will be one of that order which says, by its appearance, you may cut and come again. The cups and saucers will be waiting for supplies. The kettle will be singing ; and the children, happy with fresh air and exercise, will be smiling in their glad anticipation that evening meal when father is at home." Where a home is not sweet, clean, comfortable, and orderly, men who are overworked seek for pleasure elsewhere. Seeking

pleasure outside of home is the source of a hundred evils. Remember, however, that the home means much more than the place of your abode. It means those with whom you abide in that place. Sweetness of mutual accord among the inmates of a home makes the very essence of its life.

"He enter'd his house—his home no more,
 "For without hearts there is no home—and felt
 "The solitude of passing his own door
 "Without a welcome," *Byron.*

In order that home may always retain its sanctity and sweetness there must be the most genuine love and accord among its members. The gravest reproach of the Hindu home is the constant quarrels and misunderstandings of which it is the scene. The improvement therefore which it needs is a better relation among its inmates. In a joint family system which is composed of many persons of many dispositions, it is a most difficult thing to bring about the perfect harmony of domestic life. Yet the utmost efforts ought to be made to create and perpetuate good feeling. But where men and women live by themselves, apart though not alienated from their relatives, there is generally greater likelihood of peace. But whether you live with many relatives, or live with your wife and children only, be sure that right conduct at home is always the result of careful self-discipline.

"The angry word suppressed, the taunting thought,
 Sub-duing and sub-dued, the potty strife,
 Which clouds the colour of domestic life;
 The sober comfort, all the peace which springs
 From the large aggregate of little things,
 On these small cares of daughter, wife, or friend
 The almost sacred joys of home depend."

Hannah More.

"It is just as possible," says a modern writer, "to keep a calm house, as a clean house, a cheerful house,

an orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weakness, as well as each other's wants ; each other's temper, as well as each other's health ; each other's comfort, as well as each other's character ? Oh, it is by leaving the peace at home to chance, instead of pursuing it by system, that so many houses are unhappy. It deserves notice, also, that any one can be courteous, and forbearing, and patient in a friend's house. If anything go wrong, or be out of tune, or disagreeable there, it is made the best of, not the worst, even efforts are made to excuse it, to show that it is not felt ; and this is not only easy, but natural in the house of a friend. I will not, therefore, believe that what is so natural in the house of another is impossible at home, but maintain without fear that all the courtesies of social life may be upheld in domestic society. A husband, as willing to be pleased at home, and as anxious to please as at a neighbour's house ; and a wife as intent on making things comfortable every day to her own family as on set days to her guests, could not fail to make their own home happy." Generosity, good temper, courtesy, forgiveness, unselfishness, and a habit to be easily pleased, all cemented by strong tender mutual love, forms the secret of a happy home.

DOMESTIC AUTHORITY.

It is not merely attachment, however, but authority that is necessary to build up domestic peace. A sad tendency is seen in some young men now-a-days to set aside the rights of control which parents have in every land. Perhaps the Hindu religion, more than any other religion, establishes the absolute authority of the father over the child. He can give away, or sell, or sacrifice his children as he thinks best. Children are

enjoined to look upon their parents as *sakshat prataksha devata*, deities present and visible—yet so great is the degeneracy of the times, that the authority of those very parents is sometimes resisted and defied! Let it not be imagined for one moment that in England and other free countries, sons and daughters are ever allowed to set at naught domestic control. The virtues of the English character are not allowed to appear on the surface, but domestic discipline and authority are as great realities as military and political control. None but the worst characters dare disobey it. It is not parents only that have the right to rule, but elders and seniors have also the right to exercise authority over those below them in age and experience. Nay love, whenever it is genuine, has an authority, and since we are all apt to go wrong in our public and social, as well as our private and personal life, in order that peace, order, and good conduct may prevail, it is of the utmost importance that the members of a household should rule each other according to their place, relationship, age, and wisdom.

It was once stated at a meeting of the American Prison Discipline Society, as the result of the examinations made by that Society in the past careers of the criminals confined in the jails of the United States, that in almost all cases their course of ruin began in disobedience to parents. This was followed by intemperance which opened the way to all other crimes. But it must be borne in mind that the conduct of the parent often accounts for a great deal of disobedience and lawlessness in the child. The children of lawless parents turn out in every likelihood to be lawless, and the example of discord among the heads of the house never excites the respect of the younger members. The *American Sunday School Herald* states that a little girl, six years old, in a Sunday School was repeating the fifth

commandment, "Children obey your parents." The teacher tried to tell the child that she should honour her parents by obeying them. "O ma'am," exclaimed the child, "I cannot keep that commandment!" "Why not, my dear?" "Because, ma'am, when my mother tells me to do a thing, my father tells me to do another. Now, just before I came here, my mother told me to stay upstairs and learn my lesson, my father told me to come down and play: now how could I obey both? No, no," closing her little hands as if in despair, "no, no, ma'am, it is impossible for me to keep that commandment." Here is an example of obedience to parents. When the Rev. Richard Cecil was a little boy, his father had occasion to go to India House, and took his son with him. When he was transacting business, the little fellow was dismissed, and told to wait at one of the doors outside. His father on finishing his business forgot all about his son, and went out by another door. In the evening the mother missing the child enquired where he was; on which the father suddenly recollected he had directed the boy to wait at a certain door, and said, "You may depend upon it, he is still waiting where I appointed him." He immediately returned to India House, and found his dear boy on the very spot he had ordered him to remain. He knew that his father expected him to wait, and therefore he would not disappoint him.

MARRIED LIFE.

"A wife is the half of a man," says the Mahabharata, "a wife is his most excellent friend; a wife is the foundation of the three objects of life, i.e., virtue, pleasure, and wealth; a wife is the foundation for him who seeks to be redeemed." Again, "these sweetly speaking women are

friends in solitude, they are fathers in matters of duty, they are mothers to those who are in distress, they are a refuge to the traveller in the wilderness. The wife who is devoted to her husband always follows him, when he dies and departs hence, when he is alone and in misfortune. The wife who dies first, after death, expects the coming of the husband." Married life does not mean this pleasant companionship only, it means moral character, which depends largely upon the relations of man and wife. The purity of these relations is the effect of their mutual conduct. For this reason all religions declare the sacredness of the institution of marriage, and lay down its duties. According to Hindu ideas the mystic union of Prakriti and Purusha which is the source of all creation, is a symbol of the holy wedlock into which each man and woman shall enter. In the four stages of the Brahman's life, the stage of the householder (Grihasthasram) is perhaps the most important, leading up to the ultimate blessedness of religious absorption. In the very first book of the Bible, the Book of Genesis, the Lord God is represented as saying, "It is not good that the man should be alone, I will make an helpmeet for him." "So God created man in his own image; male and female created he them. And God blessed them, and said unto them, Be ye truthful and multiply, and replenish the earth, and subdue it." Every marriage, therefore, both in form and principle, ought to approach as close to perfection as possible. The chief thing for a man and wife when they enter wedded life, is to understand the fearful responsibility of their relation. They enter into a union that is irrevocable both for time and eternity. Their relation nothing shall dissolve. Henceforth, they are in a manner separated from the whole world, "therefore," says the Bible "shall a man leave his father and mother, and

cleave unto his wife ; and they shall be one flesh.' Though in the Hindu joint family the girl married belongs more to the family than to the husband, yet as this system breaks up, married life must tend in this country, as elsewhere, to be made up of the mutual conduct of man and wife. If, therefore, by their bodily and moral relations they prepare causes for unhappiness, neither rank, nor wealth, nor friends, nor relatives can save them from the effects of their own action. Husbands and wives thus make more happiness and misery for each other than all the rest of the world put together. Speaking of marriage in the time of Homer Mr. Gladstone says, " The continuance of domestic happiness, and the concord of man and wife, is a blessing so great that it excites the envy of the gods, and they interrupt it by some adverse dispensation. And no wonder ; for nothing has earth to offer better than when man and wife dwell together in unity of spirit ; their friends rejoice, their foes repine ; the human heart has nothing more to desire. There is here involved apparently that great and characteristic idea of the conjugal relation that it includes in itself all other loves. And this very idea is expressed by Andromache, where, after relating the slaughter to her family by Achilles, she tells Hector, ' Hector, nay, but thou art for me a father, and a mother, and a brother, as well as the husband of my youth.' "

EFFECTS OF CHILD-MARRIAGE :—It is impossible for little children to understand these high and difficult relations of married life. Child-marriage therefore is a great mistake. The mere bodily and sexual relation of married life is the lowest standpoint from which the subject can be viewed, but even here people generally act on very wrong principles. In a great many instances too early marriage, according to the custom of the country,

means continued ill-health to the persons united, specially to the wife. The mind is immature, and the body is immature for married life. If the parties only who court foolishly the evils of child-marriage suffered for their guilt, perhaps some might think they are justly punished, but their children, their children's children become the heirs of the disease and weakness they transmit, and the whole nation is gradually tainted in health and morals. Thus child marriage from a mistake grows into a frightful curse. Women become sterile and old before their time, stricken down by constant attacks of illness most of which is incurable. Men suffer a decline in intelligence and energy, so much so, that the Bengali is held to be the feeblest of all Indian races. The school-boy before he has gone up for his most important examinations is married, foolishly allowed to associate with his wife, the result being that his mind is distracted, his studies are neglected, his moral nature is unstrung, and his whole future spoilt. The prospects of the entire Hindu race are involved in this question of child-marriage; it is to be hoped therefore that every young man, so far as his own consent is concerned, will steadily protest against being made a victim of this acknowledged evil. The legislature ought not to force people to be moral, or try to purify their homes; educated men ought, out of their own good sense, to protect their health and character, as well as of those dear to them. What happiness or peace can be hoped for in a household where the mother is tired, worn, and sickly, the father is fagged, listless, over-burdened with care, and the children feeble, unhealthy, and wretched? When the man and wife are exhausted by the waste of vital energy, by constant child-bearing, and the care of children, it is no wonder that they and their offspring should droop, decline and die like the withered crop of a worthless soil whose life has

been sucked out. All these things duly considered, the principle should be laid down that girls must not marry before they are fourteen, and young men before they are twenty-one. But it is necessary once for all to bear in mind that if very early marriages are dangerous, very late marriages have their evils also. Let laws of nature, which it is never safe to defy, guide us in deciding in which case a marriage is too early, and where it is too late. It is better, however on the whole, to defer a marriage even after the rightful age, than to hasten it on the very first opportunity, because while delay oftentimes matures judgment, a hasty decision is as often the cause of much fruitless repentance.

SELF-DISCIPLINE IN MARRIED LIFE:—Though no one should marry before the proper age, young men should be most careful how they associate with their wives. The ceremony of marriage, as soon as it is gone through, does not give the right of free association between man and wife. In every instance of true marriage, the principle of moral self-discipline must be enforced and accepted. "First get an absolute conquest over thyself," says a writer of much practical wisdom, "and thou wilt easily govern thy wife." In this country the choice of a wife cannot be as free as elsewhere, and the authority of parents and guardians must play a large part in the arrangement of marriages among young people. Those who are married, therefore, ought to take time, never less than a year, sometimes more, to study one another's bodily, mental and moral qualities before they live together an undivided life. The thoughtless propensities and headlong passions of youth, if not checked by the pure influences of the god-fearing guardian and teacher, and submitted to in manly self-control, will degrade even the finest natures physically and morally. Self-indulgence in married life is as vile as

any other form of immorality, and for the youthful it means a permanent injury to character, to constitution, and to the children that are born.

RELIGION IN MARRIED LIFE:—Married life should be eminently a religious life, because marriage unites not only the bodies but the souls of man and woman. To be faithful to one another in the highest sense they should learn together to be faithful to God. There are so many difficulties in every condition of domestic life that nothing but the peace and strength of religion can support us under them. Marriage is neither a civil contract, nor a personal enjoyment, nor a social custom, though it includes all these things; it is a divine ordinance for the preservation of character, progress of spiritual life, and continuance of the race. Because very often this sacred character of marriage is forgotten, that it is looked upon as a "failure." "For marriage," says Shakespeare, "is a matter of more worth than to be dealt with by mere attorneyship; for what is a forced marriage but hell, an age of discord and continual strife; whereas the contrary bringeth forth happiness, and is a pattern of celestial bliss." Religious exercises and disciplines ought to be shared in by man and wife with regularity, and they should attend some place of public worship. The marriage ceremonies and vows whatever they be, should be such that the couple married fully understand them, and sympathise with their spirit. Even the outward solemnities of marriage have a deep effect upon the mind.

UNSELFISHNESS:—Selfishness is the taint of married life. The wife often denies herself for the husband, how often does the husband deny herself for the wife? The wife is not for the husband merely, nor is the husband for the wife—they are for one another, and both of them are for the glory of God. Persons married should learn to treat one another with the utmost courtesy,

kindliness, and unselfishness, both in manner and in feeling. "Man and wife," says Bishop Bentham, "are equally concerned to avoid all offence of each other in the beginning of their conversation. Every little thing can blast an infant blossom." Mutual conduct which begins with respect and self-denial adds dignity to the natural affection which is the sure effect of the marriage tie. Whereas vulgar familiarity, once indulged in, may any day under provocation degenerate into coarseness and open unkindness. Avoid jealousy and distrust, even the remotest causes thereof, with the utmost care. Rather be tame, dull and matter-of-fact people, than run any risk of losing that whole-hearted affection and trust which is the essence of married life ; for, says the poet—

"Wedded love is founded on esteem,
Which the fair merits of the mind engage ;
For those are charms that never can decay ;
But time, that gives new whiteness to the swan,
Improves their lustre."

COURTSHIP:—In other countries courtship precedes marriage, in this country it should succeed marriage. The married couple should court each other's honour, confidence, as well as love. This period of courtship, sanctified by the marriage ceremony, though full of sweetness, must be full of the most rigorous self-restraint. Then is the time to learn to be kind, good, indulgent, and helpful to each other, to cultivate confidence, courtesy, and that true friendship between man and woman, which is always a safety and refuge for them both. "Marriage," says Johnson, "is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity ; and he must expect to be wretched who pays to beauty, riches, or politeness that regard which only virtue and piety can claim." The first familiarities

of marriage therefore ought to be chaste, pious, moral, as free from coarseness and carnality as pure-minded youth can make them, and pure-minded guardians can help them to make. "Many a marriage," says Frederica Bremer, "has commenced like a morning, and perished like a mushroom. Seek always to please each other, but in doing so keep heaven in mind. Lavish not your love to-day, remembering that marriage has a morrow and again a morrow. Bethink ye, my daughters, what the word 'house-wife' expresses. The married woman is her husband's domestic trust. And you, my sons, be true men of honour, and good fathers to your families. Act in such wise that your wives may respect you and love you. Peruse diligently the word of God; and that will guide you out of storm and dead calm, and bring you safe into port."

HOSPITALITY.

One great duty of every householder, a duty which is at the same time a delight, is to be hospitable to friends and strangers. The *Hitopadesha* says, "From an enemy who enters the house hospitality is not to be withheld." "The tree does not withhold its shadow from the person who cuts it down." "The stranger who leaves your house without your kind greeting leaves behind to you all his bad qualities, while he takes away your merits." All true education condemns the selfishness which never stirs out of itself to give pleasure to any other person, while it is continually busy to minister to itself. "The good shed their kindness on the ignorant, as the moon sheds her light on the hovel." Warm-hearted sympathy flows out of its depth to gladden other hearts; the hospitable long to share their abundance with their

neighbours, and when there is no abundance to share, try to relieve want and sorrow as much as possible. When you have a house, according to the precept of the Mahabharata, "give unto the sick a bed, unto the tired a seat, unto the hungry a meal, and unto the thirsty a drink." One hears of the Hindu devotee who had cooked a hard-earned meal when a religious man came hungry to his cottage-door. He gave away half his meal, and as he was about sit down to eat a mendicant came. He gave away one-third of the remainder, and as he was about to sit down to eat, famished-looking dog appeared. He gave away the remaining one-third to the dog, and set out to earn the means of another meal to satisfy his own hunger. As we hear Abraham had made up his mind to sacrifice his son Isaac in obedience to the commandment of God, so a Hindu king is said to have determined to sacrifice his only son in obedience to the wish of a guest who sought his hospitality. The Scandinavian Edda exclaims: "Givers hail! a guest has come in, entered, where shall he sit? Fire is needful to him who is cold. Food and raiment are required; he has wandered over the fell. Water he needs, he craves refreshment; a towel, hospitable invitation, a good reception. Never with insult and derision treat thou a guest, or way-farer: men often little know who sits within."

MUNGO PARK:—But the simplicity of the old times is fast disappearing, and educated men with their many wants and many wishes often show a tendency to forget to observe the delightful custom of hospitality enjoined by all religions alike. Savage races who are fierce and unfeeling in other things feel for the stranger's woes and wants. Many of us remember the affecting incident about Mungo Park, the African traveller. After long wanderings he entered a village in Central Africa

to pass the night. But as he had no order from the king the ignorant people refused to give him shelter. Turning his horse loose he was making ready to spend the night on the branches of a tree, as a protection against wild beasts, when an old woman returning from her day's labours in the field looked upon him with compassion, and wished him to follow her. She led him into an apartment in her hut, prepared a fine fish which she broiled for his supper, and spread a mat for him to sleep. Her maiden daughters who were busy with their household tasks, began to sing a song which they composed for the occasion, and the subject of which was Mungo Park himself. It was to this effect :—"The winds roared and the rains fell. The poor white man, faint and weary came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn." Chorus :—"Pity the poor white man, no mother has he &c." The Turks and Arabs who are reputed for their fierceness, are exceedingly hospitable. So long as you are under the protection of their tribe, they will neither themselves do you harm, nor allow others to touch a hair of your head. In European and American countries they have gracefully combined hospitality with civilisation, and their generous kindness to foreigners is known to every one who has travelled in these distant lands. If you are received into an English home you are treated like a prince or a prophet. No expense is spared for you, no indulgence is grudged, no advantage you may seek is withheld if it is in your host's power to secure it for you. In our modern Indian cities the change from the old to the new is so great, that our men often feel perplexed how they should cultivate and exercise their hospitality. Though friends and relatives are frequently entertained, we often fail to know and do our duty to the stranger. The safe rule

in this matter is to follow the instinct of benevolence that is natural almost to every man, to err oftener on the side of being too liberal than too strict, and trust to such discretion and experience as may be acquired in the course of time. Only remember that your home is not for your enjoyment only, much less for display, but that your fellow-creatures may now and then find shelter there, that the stranger may bless you, and that you may learn to share the fatherly bountifulness of God with some of his less fortunate children. Let it not be thought that hospitality is the duty of the rich only. The poor are sometimes even more hospitable than the rich. The following incident is from the life of the Czar Ivan:—

THE CZAR OF RUSSIA:—The Czar Ivan, who reigned over Russia, about the middle of the sixteenth century, frequently went out disguised, in order to discover the opinion which the people entertained of his administration. One day, in a solitary walk near Moscow, he entered a small village, and pretending to be overcome by fatigue, implored relief from several of the inhabitants. His dress was ragged, his appearance mean; and what ought to have excited the compassion of the villagers and ensured his reception, was productive of refusal. Full of indignation at such inhuman treatment, he was just going to leave the place, when he perceived another habitation, to which he had not yet applied for assistance. It was the poorest cottage in the village. The Emperor hastened to this, and, knocking at the door, a peasant opened it, and asked him what he wanted. "I am almost dying with fatigue and hunger," answered the Czar; "can you give me a lodging for one night?" "Alas!" said the peasant, taking him by the hand, "you will have but poor fare; you are come at an unlucky time,—my wife is in labour, her cries will not let you sleep; but come

in, come in, you will at least be sheltered from the cold, and such as we have you shall be welcome to."

The good peasant then went to his wife, who, in about an hour after, was happily delivered. Her husband, in a transport of joy, brought the child to the Czar. "Look," said he, "look, this is the sixth she has brought me! My God preserve him as he has done my others!" The Czar, sensibly affected at this scene, took the infant in his arms: "I know," said he "from the physiognomy of this child, that he will be quite fortunate. He will arrive, I am certain, at preferment." The peasant smiled at the prediction; and, at that instant, the two eldest girls came to kiss their new-born brother, and their grandmamma came also to take him back. The little ones followed her, and the peasant, laying himself down upon his bed of straw, invited the stranger to do the same.

In a moment, the peasant was in a sound and peaceful sleep; but the Czar, sitting up, looked around, and contemplated everything with an eye of tenderness and emotion; the sleeping children and their sleeping father. An undisturbed silence reigned in the cottage. "What a happy home! What delightful tranquillity!" said the emperor; "avarice and ambition, suspicion and remorse, never enter here. How sweet is the sleep of innocence!" In such reflections, and on such a bed, did the mighty Emperor of the Russians spend the night! The peasant awoke at the break of day, and his guest, after taking leave of him, said, "I must return to Moscow, my friend; I am acquainted there with a very benevolent man, to whom I shall take care to mention your kind treatment of me. I can prevail upon him to stand godfather to your child. Promise me, therefore, that you will wait for me, that I may be present at the christening; I will be back in three hours at the farthest." The peasant did not

think much of this mighty promise ; but, in the good nature of his heart, he consented, however, to the stranger's request.

The Czar immediately took his leave : the three hours were soon gone, and nobody appeared. The peasant, therefore, followed by his family, was preparing to carry his child to church ; but, as he was leaving his cottage, he heard, on a sudden, the trampling of horses, and the rattling of many carriages. He knew the imperial guards, and instantly called his family to come and see the Emperor go by. They all ran out in a hurry, and stood before their door. The horses, men, and carriages soon formed a circular line, and at last the state carriage of the Czar stopped opposite the peasant's door.

The guards kept back the crowd, which the hopes of seeing their sovereign had collected together. The carriage door was opened, the Czar alighted, and, advancing to his host, thus addressed him : " I promised you a godfather ; I am come to fulfil my promise, give me your child, and follow me to church." The peasant stood like a statue ; now looking at the emperor with the mingled emotions of astonishment and joy, now observing his magnificent robes, and the costly jewels with which they were adorned, and now turning to a crowd of nobles that surrounded him. In this profusion of pomp he could not discover the poor stranger who lay all night with him upon straw.

The emperor, for some moments, silently enjoyed his perplexity, and then addressed him thus : " Yesterday you performed the duties of humanity ; to-day I am come to discharge the most delightful duty of a sovereign, that of recompensing virtue. I shall not remove you from a situation to which you do so much honour, and the innocence and tranquillity of which I envy ; but I will bestow upon you such things as may

be useful to you. You shall have numerous flocks, rich pastures, and a house that will enable you to exercise the duties of hospitality with pleasure. Your new-born child shall become my ward ; for you may remember," continued the emperor, smiling, "that I prophesied he would be fortunate."

The good peasant could not speak, but, with tears of joy in his eyes, he ran instantly to fetch the child, brought him to the emperor, and laid him respectfully at his feet. The excellent sovereign was quite affected ; he took the child in his arms, and carried him himself to church ; and, after the ceremony was over, unwilling to deprive him of his mother's milk, he took him back to the cottage, and ordered that he should be sent to him as soon as he could be weaned. The Czar faithfully observed his engagement, caused the boy to be educated in his palace, provided amply for his father's settlement in life, and continued ever after to heap favours upon the virtuous peasant and his family.*

TREATMENT OF SERVANTS.

Every one knows that the peace and comfort of a household must largely depend upon its servants, but in very few families indeed are they properly managed. Men in these days are not inclined to believe that servants are really the members of their family, and deserve a careful and kind treatment. Not a few look upon them as something less than human beings. "Make use of servants," says Democritus, "as parts of your own body ; appoint to each their several offices." Haughty and cruel treatment of servants is by some looked upon as a mark of high breeding. There are few men

* Moral and Religious Anecdotes.

who regard it a sin to strike servants ; some indulge in it as a very spirited thing ; and as for abusing them, it is an essential part of the household vocabulary. The Roman patriot Cato, who was surnamed the Just on account of his scrupulous regard for the rights of all citizens, is said to have been a monster in the treatment of his servants. We read that "at his meals, when the dishes were not done to his liking, or when the slaves were inattentive at serving, he would seize a tong, and violently beat them, in the presence of his guests." Many persons who are equally good and upright in other things, are violent like Cato to their servants. In this respect we are sorry to observe a large number of Europeans set us a bad example, and we show a deplorable readiness to imitate them. The position of a servant is a very difficult one. "The duty of the servant," says the Hitopadesha, "is extremely hard and not performable even by saints. If he be silent, he is called a fool ; if talkative, a prattler ; at hand, an artful fellow ; at a distance, a bad attendant ; if patient, a coward ; if he endure not, a rascal." What sort of master is that who does not respect his servants while they take pains to do their duty To secure faithful service there is need sometimes of being exact and severe, but no need of violence. It is truly nice to have a servant who knows the right word, and the deed suited to every occasion. But servants have to be educated like all other people, and it requires patience and tact to educate them. By taking up the whole time of a servant, by increasing expectations, by denying timely rewards, the ill-disposed master is recognised. Uniformly kind words, presents that denote affection, even in pointing out faults to take notice of virtues ; these are the manners of a kind master. He who knows how to encourage servants, abounds in good ones. In trying to be kind to ser-

vants, some persons admit them into limits of familiarity which makes it nearly impossible for them to be respectful. Some on the other hand in trying to maintain their dignity become so severe, so unsympathetic as to make it impossible for their servants to love them. When there is no love, no service can be satisfactory. Masters ought to pay their servants liberally ; reward them whenever anything meritorious is done ; severely check dishonesty and disobedience ; and encourage by example, precept, and association a moral and a religious life.

EXEMPLARY RELATIONS :—The relation between master and servant is illustrated in Hindu mythology in the examples of Ram Chandra and the faithful Hanuman. In many Hindu households we remember to have seen servants, both male and female, who are like guardians to the young, nurses in sickness, sympathisers in distress, identified in every interest with their masters, always faithful, painstaking, self-sacrificing. Such servants ought to be treated like friends, and brothers. Our beloved Queen-Empress has set the noblest example of kind treatment towards servants ; she typifies the extensive class of English mistresses, and John Brown, her faithful attendant, was the type of his class in England. Her kindness to her Indian servants also is proverbial. Philip Melancthon, the well known reformer and companion of Luther, astonished his friends by his liberality in charitable undertakings, though his income was small. It was principally owing to the good management of a servant named John, a Swede by birth. John provisioned the family, looked to the property, cut down the expenses, instructed the children when very young, and in everything made his master's concern his own. He grew old in Melancthon's service which extended over a period of thirty-four years, and died in the family.

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Melancthon invited the students of the University to attend the funeral of his faithful servant, delivered an oration at the grave, and composed a Latin epitaph translated thus :—

“ Here at a distance from his native land
“ Came honest John at Philip’s command ;
“ Companion of his exile doubly dear
“ Who in a servant, found a friend sincere,
“ And more than a friend—a man of faith and prayer,
“ Assiduous soother of his master’s care.
“ Here to the worms his lifeless body’s given,
“ But his immortal soul sees God in heaven.”

PRACTICAL HINTS :—The wages of servants ought always to be regularly paid. The habit in many families is to keep their pay in arrears, and then pay them in instalments. This always produces discontent, and leads to bad service. On stated occasions servants should be encouraged with extra payments either in coin or kind. In times of general festival, in domestic celebrations like birth and marriage, they ought to be given cause for rejoicing, and should get liberal gifts. It is an unusual thing in this country to have servants who are expert at their work, and what little capacity they have, is often blunted by the ill-temper and impatience of the master. Patience with servants at their shortcomings is a rare virtue, though it is essential for household peace. A patient master can train up even the dull-est servant while the impatient will spoil the most clever ones. It is a mischievous habit to dismiss servants for faults that are within remedy. An old servant is often a cause of comfort, and a sense of safety. The disobedience and dishonesty of servants must never be encouraged, but every man who is employed will have his peculiar merits and shortcomings and if shortcomings are always visited with dismissal, it will be impossible to find a servant who will suit you. Every one is a servant in one sense, every master is the

who is not disposed to be kind and indulgent to the faults of his servant, has no right to expect kindness and forgiveness when he has in his own life done anything that is deserving of blame.

HOUSEHOLD RELIGION.

The peace and order of a home it is most difficult to secure without the influence of religion among its inmates. Each member of the family should be trained to a sense of duty and self-control before the domestic altar where the blessedness of God is praised, and his commandments are uttered and remembered daily. For the household is not merely for the worldly benefit of its members, but for their moral and spiritual improvement, also for training them into a higher life of usefulness to God and man. It is often pointed out that in Christian countries the home is the great feeder of the school, of the church, and of every manner of usefulness in the world. In this country also, wherever society retains its old purity and tenderness, men imbibe their earliest impressions of reverence and duty in their homes. The most teachable period of a man's life is his early youth, which among us is always spent at home. The seeds of good or evil then sown in character can be never completely rooted out. The best advice therefore that can be given to parents is to instil the simple truths of pure religion and morality in the minds of their children. The father cannot hope to know or influence the heart of the child entirely, but must continually invoke the help of the Father of fathers; the mother's love, though great, must be constantly inspired by the tender love of God, to teach her to do her difficult duties towards her

children. The virtuous child though willing to be good is apt to be often misled, and needs that its nature be gently touched by the love and fear of God. Where can all this be learnt but at the foot of the domestic altar in the midst of the religious household? Let therefore the love of God rule every home; let his laws and commandments be daily learnt there. Let good and holy men be duly honoured, good and holy books be constantly read, acts of charity, acts of justice and goodness be constantly performed, holy ceremonies and festivals faithfully observed. Let parents unceasingly show to their children examples of virtue, of devoutness, of calmness, and self-control. Let the young be trained up, not so much in opinions and traditions, as in the elementary truths of good conduct and trust in God. A truly religious household is more potent for good than all the schools and clubs put together.

EXAMPLE OF HOME INFLUENCE:—A distinguished public man of Indiana, lately deceased, says the Rev. Heber Newton in one of his lectures, was engaged at the time of his sudden death, in writing reminiscences of his life. He was narrating to his daughter, who was writing from his dictation, the story of a terrible temptation which assailed him when quite a youth. By attention to business and correct deportment he had won the implicit confidence of all who knew him. This confidence was shown, when on one occasion—before the days of easy and rapid communication by means of railroad and telegraph—he was entrusted with \$22,000 to deliver in the far distant Cincinnati. Day after day on his long horseback journey, he guarded his trust with the most scrupulous fidelity without a thought of dishonesty. But he said—

“There was a moment, a supreme and critical one, when the voice of the tempter penetrated my ear. It

was the old tempter that sung in the ear of Eve. It was when I reached the crown of those imperial hills that overlook the Ohio river, when approaching Lawrenceburg from the interior. The noble stream was the great artery of commerce at that day, before a railroad west of Massachusetts had been built. What a gay spectacle it presented, flashing in the bright sunlight, covered with flatboats, with rafts, with gay painted steamers, ascending and descending, and transporting their passengers in brief time to the Gulf of Mexico, the gateway in all parts of the world. I had but to sell my horse and go aboard one of these with my treasure, and I was absolutely beyond the reach of pursuit. There were no telegraphs then, flashing intelligence by an agency more subtle than steam, and far outrunning it; no extradition treaties requiring foreign governments to return the felon. The world was before me, and at the age of twenty-one, with feeble ties connecting me with those left behind, I was in possession of a fortune for those early days. I recall the fact that this thought was a tenant of my mind for a moment, and for a moment only. Bless God, it found no hospitable lodgment any longer. And what think you, gentle reader, were the associate thoughts that came to my rescue? Away over rivers and mountains, a thousand miles distant, in an humble farm-house, on a bench, an aged mother reading to her boy from the oracles of God."

At this point his voice suddenly choked, his emotions overcame him, he said to his daughter, "We will finish this at another time"—laid his head back on his chair, and died almost instantly and without a groan.

SOCIAL LIFE.

Men have other duties than what they owe to themselves, or to their families ; their duties to society are equally important and urgent. We live not only for our own benefit, or for that of our relatives, but also for the benefit of other men who belong to the same country, to the same race, under the same Government as ourselves. Public life is as important a part of life, as the life we live at home. Rank, and fame, and wealth ought not to be the sole motives to lead us to mix in the affairs of our fellow-men, but our motive ought to be to help them, to co-operate with them in such things as are for their welfare, as well as for our own. We are moved to public life because of the love we bear to our fellow-men, not because we hope to gain any selfish advantage by making them our tools. The love which each man should bear to his neighbour is the true bond of social life. When people meet together who have no kindly feeling towards each other, feel they owe no mutual duty, have no common interest, no common work, social life becomes an utter blank, exceedingly tiresome, and perfectly meaningless.

HORACE WALPOLE :—Horace Walpole in one of his letters cynically describes his feelings towards men in general, thus :—“ Oh, my dear sir, do not you find that nine parts in ten of the world are of no use but to make you wish yourself with that tenth part? I am so far from growing used to mankind by living amongst them, that my natural ferocity and wildness does but every day grow worse. They tire me, they fatigue me ; I do not know what to do with them, I do not know what to say to them, I fling open the windows, and fancy I want air, and when I get by myself I undress myself, and seem to have had people in my

pockets, in my plaits, on my shoulders. Indeed I find this fatigue worse in the country than in the town, because one can avoid it there, and has more resources, but it is there too. I fear it is growing old, but I literally seem to have murdered a man for his ghost is ever before me. They say there is no English word for *ennui*, I think you many translate it most literally by what is called "entertaining people," and "doing the honours"; that is you sit an hour with somebody you do not know and do not care for, talk about the wind and the weather, and ask a thousand foolish questions which all begin with "I think you live a good deal in the country" or "I think you do not love this or that—Oh! it is dreadful!" Any friendly feeling, any social duty is impossible in such a state of mind. Yet perhaps there are not a few both amongst Europeans and our own people who have similar thoughts when they meet in society. Man is a social being, and can never attain his manhood but in due intercourse with his fellow beings. Therefore all classes of society should frequently mix together in good feeling, and for mutual benefit.

SHAIKH SADI:—"One day," says Sadi, "I was in a bath, and a friend of mine put into my hand a piece of scented clay. I took it and said to it, 'Art thou of heaven or earth? for I am charmed with thy delightful scent.' It answered, 'I was a despicable piece of clay; but I was some time in company of the rose; and the sweet quality of my companion was communicated to me; otherwise I should have remained only what I appear to be,—a bit of earth.'" "By melting, metals are united: for mutual benefit animals herd together: for safety or gain ignorant men join together: but the virtuous are attached by first sight. Piety, charity, forbearance, participation in pleasures and pains, goodness of heart, reputation and

truth,—these are the sciences of friendship. By these arts what higher advantage can I not acquire?" Those who seek such advantage should unite in all sorts of ways, in friendly gatherings, in religious institutions, in literary societies, in municipal meetings, in loyal demonstrations, in all pursuits that may make them good citizens, good subjects, useful members of society, and faithful children of God.

RACE FEELING.

When men were savages every one looked upon his neighbour as his enemy. There were continued fights, the gain of one always meant the loss of another. As our race grew in knowledge and good feeling, this unhappy relation changed, and men learnt to look upon each other in another way. But a good deal of the old savage instinct still lingers, and we see no sign yet of the harmony of different races. While men are being better educated day by day they should learn and practise friendly feelings towards each other. "This is my friend, this is not my friend, such is the calculation of the mean-minded, to the noble-minded, the whole world is one kindred." This is the teaching of *Yogavashishta*, a most devout book. Just now in India there is a very vast assemblage of races and castes. Though all these live in apparent unity and peace, there is unhappily a great deal of mutual ill-feeling. There have always been weaker and stronger races, and the strong have oppressed the weak. So have higher castes kept aloof from the lower.

HINDUS AND MAHAMMEDANS :—The Hindus and Muhammedans have seldom been at peace. Under the

present Government these animosities are much less than before, but they are not removed, and may any day burst out in their old violence. As a happy fact we notice educated Hindus are showing some signs to unite in a sort of national brotherhood, their social differences are also becoming less prominent. Let us hope before very long this unity will be complete. But even if it was complete, it would not satisfy those who look upon the union of all men as the great purpose of religion and morality. So long as Hindus and Muhammedans are at variance and their mutual interests do not become indetical, there is no real progress for the country. Every one ought to make it his special object to see that Hindus and Muhammedans do not fall out, that they become tolerant of each other's peculiarities, and their interests are reconciled. If any individual, or any movement should try to foment the jealousies that already exist, and widen the separation, it would be acting like an enemy to the true welfare of the country.

EUROPEANS AND INDIANS :—But even more intimate than the relations between the Hindus and Muhammedans are the relations between the Europeans and Indians. It is nothing less than by the special providence of God that the English have been appointed as rulers of this country, and no doubt a wonderful new life has been infused into us by their connection. Any misunderstanding, therefore, between them and ourselves is a cause of the deepest regret. Perhaps certain differences in character and habit between the Englishman and the Hindu there will always be, such as would make perfect unity impossible, but that is no reason why there should be mutual rancour and hostility. In order that a better state of things may arrive, it is necessary that certain facts should be admitted. The first is, that the English are

a very superior race of people, and though it is quite lawful that we should try to be their equals in all that makes them superior, we have not reached that condition yet. We should, therefore, be modest, and avoid self-assertion, always treating our English fellow-subjects with such respect and deference as they deserve. In the next place, it is equally a fact that worldly power, and the direction of affairs are placed in their hands. Certainly we may, by reason of such intelligence and ability as we have acquired, and also by reason of being the children of the soil, claim a share in that power and direction, but there is no means of enforcing our claim except by mutual sympathy and confidence, and by the improvement of our natural powers and moral character. This improvement can only come with time and culture. Then, on the other hand, the rulers of the country have to remember that our training in this country has been very different from theirs, and, though their virtues are great, the people here too have certain natural virtues which are imitable, which, if recognised and rewarded, will make the interests of every party stronger and more harmonious. Bearing these and similar facts in mind, the two races should meet as often as possible on social, as well as on practical grounds, promote common interests, remove misapprehensions, and learn to live like neighbours, friends, nay, as brethren.

RESPECT FOR WOMEN.

"Where women are honoured," says Manu, "there the deities are pleased; but when they are dishonoured all religious acts become fruitless." Social life is a circle and woman forms half the circumference.

How then can society be constructed without giving woman her proper place ? But in order to occupy that place she must affirm the excellence of her nature. Sir W. Jones translates the following passage from an Arabic book giving the Muhammedan ideal of woman :—"Ye heavens, let your sweetest benedictions descend on Solima. May her name blossom in the songs her bounty has called forth in our hearts ! She bade her bower arise, entwined with lily and rose, not in pride, not for her repose, but that the wayfarer might find rest, and the lost find shelter. Her grove is the couch of the aged, the home of the widow ; and the orphan regains both parents in her tender eyes. No sorrow hath oppressed, no pain hath wasted, but the heart of Solima hath listened to it with tears which soft-eyed angels wear for pearls. The stranger and the pilgrim well know, when the sky is dark, and the north-wind rages, when the clouds give no rain, when the babe is without sustenance from its mother, that thou, O Solima, art beautiful to them as the spring, that thou art their harvest, that thou art a sun to them by day, and a moon in the cloudy night."

WOMAN'S PLACE :—Nor is it in charity and benevolence alone, but in intelligence, in piety, in refinement, in adorning society, woman has repeatedly excelled. These virtues demand the greatest honour it is in our power to pay to her. Wherever woman is honoured the nation prospers, wherever she is oppressed, or looked upon as a plaything there is sure national and social decline. If not her virtues, the sacred relations she bears to us as mother, as wife, as daughter, her constant and unfailing affectionateness, her unremitting labour and self-sacrifice, coupled with her physical weakness, ought to ensure her the tenderest respect we can show her. The relation between

man and woman is thus beautifully described by Tennyson—

The woman's cause is man's. They rise or sink
 Together. Dwarfed or god-like, bond or free ;
 If she be small, slight-natured, miserable,
 How shall men grow. Let her be
 All that not harms distinctive womanhood ;
 For woman is not undeveloped man,
 But diverse. Could we make her as the man,
 Sweet love were slain, whose dearest bond is this,
 Not like to like, but like in difference ;
 Yet in the long years like must they grow,
 The man more of woman, she of man,
 He gain in sweetness, and in moral height,
 Nor lose the wrestling thews that throw the world,
 She mental breadth, nor fail in childward care,
 More as the double natured poet each ;
 Till at the last she set herself to man,
 Like perfect music unto noble words.

In our public relations the utmost courtesy ought to be shown to her, and every assistance given that she may need. If travelling, we must see she suffers no inconvenience, and sacrifice our own convenience to secure hers. If anybody is rude to her, we must in every way protect her. Let us learn not to be officious and over-attentive, but gladly give any help that may be wanted. In domestic relations we must consult her wishes and take her counsel in all the important matters, give her our companionship, and try to make her happy in her life of toil and anxiety. The Mahabharata says :

The wife is half the man, his truest friend—
 A loving wife is a perpetual spring
 Of virtue, pleasure, wealth ; a faithful wife
 Is his best aid in seeking heavenly bliss ;
 A sweetly speaking wife is a companion
 In solitude ; a father in advice ;
 A mother in all seasons of distress :
 A rest in passing through life's wilderness.

WOMAN'S EDUCATION :—But in order that woman may be all this, our chief duty is to train and educate her when she is young, teach her to outgrow the prejudices and bad tastes which have gathered in her mind, and gently lead her to take care of herself at home and in society. So far as her peculiar duties admit she ought to have an outdoor life, she ought to travel. She must be taught to prefer and enjoy the companionship of educated and refined women of other races, and a high model of excellence ought to be placed before her. The Hindu lady should not of course try to imitate a lady of any other nationality in all the particulars and details of her life, though she is bound to accept every great virtue wherever she may observe it ; nor can a Hindu lady of the present day become like one of her countrywomen who lived many centuries ago. Education, religion, respectful treatment, and natural progress will slowly perfect the womanhood of this country in the direction it ought to take.

A SKETCH OF THE LIFE OF PANDITA RAMABAI.

Among Hindu women of the present day, Rama Bai occupies a high and unique position. By her energy and public life she has established a boarding school for high-caste Hindu women. We in this country, and her friends in England and America desire the success of this institution. American philanthropists defray near all its expenses. The following sketch is made out of extracts from a short biography that was published some time ago in America.

A Brahmin was on a religious pilgrimage once with his family, which consisted of his wife and two daughters, one nine and the other seven years of age,

and they had stopped in a town to take rest for a day or two. One morning the father was bathing in the sacred river Godavari, near the town, when he saw a fine-looking man coming to bathe there also. After the ablution and the morning prayers were over, the father enquired of the stranger who he was and whence he came ; on learning his caste, and clan, and dwelling-place, also that he was a widower, the father offered him his little daughter of nine in marriage. All things were settled in an hour or so ; next day the marriage was concluded, and the little girl placed in the possession of the stranger, who took her nearly nine hundred miles away from her home. The father left the place the day after the marriage without the daughter, and pursued his pilgrimage with a light heart. Fortunately the little girl had fallen in good hands, and was well and tenderly cared for beyond all expectation, but the conduct of her father, who cared so little to ascertain his daughter's fate, is none the less censurable. The girl was the mother, and the fine-looking man was the father of Ramâbâi. The latter's name was Ananta Shastri, and the little girl of nine, whom he carried away the day following as his child-bride was named Lakshmi Bai. This Brahman pundit, who "well and tenderly cared for the little girl beyond all expectation," was a native of the Mangalore district in Western India. In his boyhood, when about ten years of age, he had been married, and had brought his child-bride to his mother's house and committed the little girl to her keeping. He, however, was possessed with a desire for the acquisition of knowledge, and attracted by the fame of Ramchandra Shastri, a distinguished scholar, who dwelt in Poona, he early made his way thither, and sought his instruction. This eminent Shastri had been employed by the reigning Peshwa to visit his palace at

stated times, and give Sanskrit lessons to a favourite wife. The student Ananta was privileged to accompany his teacher, and thus going in and out of the palace, he occasionally heard the lady reciting Sanskrit poems. The boy was filled with wonder that a woman should be so learned, and as time wore on, astonishment gave place to admiration of her learning, and he resolved that he would teach his little wife just as the Shastri taught the fair Rani of the palace. His student-life ended at the age of twenty-three, and he hastened to his native village to include his wife's education into his duties as householder. But the bride had no desire to be instructed ; his mother and all the elders of the family demurred, and the husband was compelled to desist. The married life went on, children were born to the young couple, and at length the wife died. The widower had not forgotten the Peshwa's palace in Poona and the Sanskrit poems, and he resolved to begin his next experiment early.

We have learned already how he accepted the little bride of nine who was offered to him, and carried her to his distant home ; there he delivered her to his mother, and immediately began to teach her Sanskrit. But the elders of the household objected as before ; the little wife was too young to have a voice in the matter, and the husband resolved that the experiment of the girl's education should be faithfully carried out. He therefore left the valley and civilization below him, and journeyed upward with his young wife to the forest of Gungamul, on a remote plateau of the Western Ghauts, and literally took up his abode in the jungle. Ramabai relates as a memory of her childhood her mother's recital of how the first night was spent in the sylvan solitude, without shelter of any kind. A great tiger came with the darkness, and from across a ravine, made the night hideous with its

cries. The little bride wrapped herself up tight in her *pasodi* (cotton-quilt) and lay upon the ground convulsed with terror, while the husband kept watch until daybreak, when the hungry beast disappeared. The wild animals of the jungle were all about them, and hourly terrified the lovely little girl ; but the lessons went on without hindrance, and day by day the wife, Lakshmi bai, grew in stature and in knowledge. A rude dwelling was constructed, and after a few years little children came to the home in the forest,—one son and two daughters. The father devoted himself to the education of the son and the elder daughter, and also to that of young men, who, as students, sought out the now famous Brahman priest, whose dwelling-place in the mountains, at the source of one of the rivers, was regarded as sacred, and hence a place of pilgrimage for the pious. When Ramabai, the youngest child, was born, in April 1858, the father was quite too much occupied to instruct her, and, moreover, he was growing old. Upon her mother, therefore, devolved the instruction in Sanskrit.

The resident students and the visiting pilgrims and the aged father and mother-in-law, now members of the family, as well as the children of the household, entailed many cares upon the educated Hindu mother, and the only time that could be found for the little daughter's lessons was in the morning twilight, before the toilsome day had dawned. Ramabai recalls with emotion that early instruction while held her dear mother's arms. The little maiden, heavy with sleep was tenderly lifted from her bed upon the earth, and wakened with many endearments and sweet mother-words; and then, while the birds about them in the forest chirped their morning songs, the lessons were repeated, no other book than the mother's lips being used. It is these lessons of the early morning, steadily

renewed with each recurrent day, that, in Ramabai's words, constitute the fountain-head of the "sweet influences and able instruction" "the light and guide of my life." But this was a Hindu home, not an American home where such kindly care and wise parental love would have borne for the parents refreshing fruit in their old age. The father, under the iron rule of custom, had given his elder daughter in marriage when very young, and the result of the marriage was most melancholy; previous to this, however, the popularity of the Shastri as a teacher, and his sacred locality in the wilderness, had involved him in debt; for guests must be fed and duties enjoined by religion performed, at whatever pecuniary loss. The half of his landed property in his native village, which was to be the portion of the son by the second wife, was, with the son's consent, sold to discharge the debts, and then the family, homeless, set out upon pilgrimages. It is difficult for the Western reader, with whom the word home is inseparable from family existence, to realize that this Hindu family were thus employed seven years, Ramabai being nine years of age when they set out.

But all the while as this Marathi priest and his wife and children wandered from one sacred locality to the next, having no certain dwelling-place, the early morning lessons were continued, and Ramabai, developing rare talent, became, under the instructions of father and mother, "a prodigy of erudition." Engrossed in her studies, she was allowed to remain single until the age of sixteen, when, within a month and a half of each other, her parents died.

"From my earliest years," Ramabai states, "I always had a love of books. Though I was not formally taught Marathi, yet hearing my father and mother speak it, and being in the habit of reading newspapers

and books in that language, I acquired a correct knowledge of it. In this manner I acquired also the knowledge of Kanarese, Hindustani and Bengali while travelling about. My father and mother did not do with me as others were in the habit of doing with their daughters, *i. e.*, throw me into the well of ignorance by giving me in marriage in my infancy. In this my parents were both of one mind." When death invaded the pilgrim household, the father bowed with age and now totally blind for several years, was taken first; in six weeks the mother followed. The poverty of the family was extreme; consequently, Brahmans could not be secured to bear the remains to the burning-ghat, which was three miles distant from the scene of the mother's death. At length two Brahmans were found who took pity upon them, and, with the assistance of these men, the devoted son and daughter themselves carried the precious burden to the distant place of cremation, Ramabai's low stature compelled the bearing of her share of the burden upon her head.

After the death of the parents and the elder sister, Ramabai and her brother continued to travel. They visited many countries on the great continent of India, the Punjab, Rajputana, the Central Provinces, Assam, Bengal, and Madras, and the pilgrims were often in want and distress. They spent their time in advocating female education, *i. e.*, that before marriage high-caste Hindu girls should be instructed in Sanskrit and in their vernacular, according to the ancient shastras.

When in their journey they at length reached Calcutta, the young Sanskrit scholar and teacher created a sensation by her advanced views and her scholarship. She was summoned before the assembled pundits of the capital city, and as a result of their examination, the distinguished title of Sarasvati was publicly conferred upon her by them. Soon after, her

brother died. "His great thought during his brief illness," she writes, "was for me; what would become of me left alone in the world? When he spoke of his anxiety, I answered: 'There is no one but God to care for you and me.' 'Ah,' he answered, 'then if God cares for us, I am afraid of nothing.' And, indeed, in my loneliness, it seemed as if God was near me, I felt His presence." "After six months I married a Bengali gentleman, Bepin Behari Medhavi, M. A., B. L., a vakil and a graduate of the Calcutta University. But we neither of us believed either in Hinduism or Christianity, and so we were married with the civil marriage rite. After nineteen months of happy married life, my dear husband died of cholera. This great grief drew me nearer to God. I felt that He was teaching me, and that if I was to come to Him, He must Himself draw me." A few months before the husband's death a little daughter was born in the happy home—a daughter greatly desired by both father and mother before her birth, and hence, she found a beautiful name awaiting her,—Manorama (Heart's Joy) The widow Ramabai now returned to her former occupation as a lecturer. It became her especial mission to advocate the cause of Hindu women, according to what she believed to be the true rendering of the ancient shastras, in opposition to the degraded notions of modern times. Her earnestness and enthusiasm gained her many admirers, among whom was Dr. W. W. Hunter, preeminently connected with the general educational interests of India. He thought her career and the good she was doing so well worthy of admiration that he made her the subject of a lecture delivered in Edinburgh.

Then, says Ramabai, "I felt a restless desire to go to England, I could not have done this unless I had

felt my faith in God had become strong ; it is such a great step for a Hindu woman to cross the sea ; one cuts one's self always off from one's people. But the voice came to me as to Abraham. It seems to me now very strange how I could have started as I did with my friend and little child throwing myself on God's protection. I went forth like Abraham not knowing whither I went. When I reached England, the sister in St. Mary's Home at Wantage kindly received me. There I gradually learned to feel the truth of Christianity, and to see that it is a philosophy, teaching truths higher than I had ever known in all our systems : to see that it not only gives us precepts, but a perfect example ; that it does not give us precepts and example only, but assures us of divine grace, by which we can follow that example." Ramabai and her little daughter were baptised into the Church of England in September 1883. The first year was spent at Wantage in the study of the English language, which had hitherto been unknown to her. Acquiring this, she entered in 1884 the Ladies' College at Cheltenham where she was appointed Professor of Sanskrit. Her unoccupied time was spent as a student of the College in the study of Mathematics, Natural Science, and English literature. She left for America in 1886. She remained in America for three years. She was greatly impressed by the acquirements of American women. They liked her, she liked them. She lectured on Indian subjects, and especially on Indian women. Sympathy was very extensively shown to her. Favourable opportunities of receiving help and co-operation in the way of establishing an institution for training high-caste Hindu widows presented themselves. A Ramabai Association was formed. Funds were gathered in a satisfactory manner. And Pandita Ramabai returned to India in

February 1889 to establish her school for high-caste Hindu women in Bombay. We all wish success and prosperity to that institution.

THE DUTY OF REFORM.

"For the preservation of the good," says Krishna in the Bhagavad Gita, "for the destruction of evil, for the re-establishment of virtue, I am born in age after age." The threefold work of keeping order, effecting change, and helping progress is the object of all reform. Reform does not mean tearing up, rooting out, and making a new creation of personal or social life. It means giving a new form to what already exists, it means improvement. "There was a time," said Lord Palmerston, "when it was the fashion of public men to say 'show me a proved abuse, and I will do my best to correct it.' Times are now changed. Men now say 'show me a practical improvement I will do my best to realise it.'" When there is moral evil either in our private life, or in our household, or in our society, or in the Government under which we live, as moral men it is no doubt our sacred duty to try to get rid of it, but we are equally bound to see that we do not make things worse by meddling with them. It requires a man of very pure conscience, of clear and noble thought, of deep faith in God and his grace, to be able to know his duty amidst the maze of evils that perplex life. "Public reformers" said Charles I, "had need first to practise on their own hearts that which they purpose to try on others." If we were faithful enough to do this, our speech would be more sober, and our measures more careful. Confucius thus lays down the process of reform: "Things

have their root and their completion. It cannot be that when the root is neglected, what springs from it will be orderly. The ancients who wished to establish illustrious virtue throughout the empire, began by study. Things being studied, knowledge became complete. Knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families well governed, the whole empire was made happy, and tranquil."

To follow the order of duty laid down in the Bhagavad Gita, you should first consider how you may, in your work of reform, preserve the good that lurks there even in the midst of apparent evil, not to speak of the solid unmixed excellence which there is in the social life of every great nation in the world. This rule admits of special application to the present state of affairs in India. A deep and faithful study of what, how much, and what kind of good there is in it, is a solemn duty. How that good may be disentangled from the evil, how and in what form it may be preserved, and in what way it may answer the present needs of society is the problem which naturally follows. The customs and manners of England have changed, and the traces of change are nowhere more clear than in India, yet here as well as elsewhere the change has been, and must be slow. "Reformation," says, Sir Joshua Reynolds "is a work of time. A national taste, however wrong it may be, cannot be totally changed at once ; we must yield a little to the prepossession which has taken hold of the mind, and we may bring people to adopt what would offend them if endeavoured to be introduced by violence." In this country where mildness is the chief virtue of

the people, we should always remember that violence, either of speech, or sentiment, or action is the last means which the reformer ought to adopt. We recommend earnestness, enthusiasm, but we never recommend violence.

Yet change of the existing order of things, even if slow, is almost always disagreeable. No reformer, from Krishna downwards, ever found his work a bed of roses. Every one who preaches truth, or a new form of truth, will be regarded as a fire-brand, a law-breaker, a public enemy. A man of convictions will have to bear this as patiently as he can. "So it is and must always be, my dear boys," says Thomas Hughes. "If the angel Gabriel were to come down from heaven, and head a successful rise against the most abominable and unrighteous vested interest which this poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with the upholders of the said vested interest, but with the respectable mass of people he had delivered. They would not ask him to dinner, or let their names appear with his in the papers. What can we expect then when we have only such poor gallant, blundering men like Kossuth, Garibaldi, Mazzini; and righteous causes which do not triumph in their hands; men who have holes enough in their armours, God knows, easy to be hit by respectabilities sitting in their lounging chairs and having large balances at their bankers? But you are brave gallant boys who have no balances, and no bankers, and hate easy chairs. You only want to have your heads set straight to take the right side: so bear in mind that majorities, especially respectable ones, are nine times out of ten in the wrong; and that if you see a man, or a boy striving earnestly on the wrong side, however wrong-headed, or blundering he may be, you are not to go and join the cry against him."

If you cannot join him, or help him, and make him wiser, at any rate remember he has found something in the world which he will fight and suffer for, which is just what you have got to do for yourselves ; and so think and speak of him tenderly."

THE OBJECTS OF REFORM :—The object of all reform is progress, or "the re-establishment of virtue." The country looks to young men for reforms, their life and aspirations ought to be new. The first reform whose importance is supreme in every case is the duty of reforming one's own character. Pursue a course of ceaseless progress in goodness and purity. He who is negligent in this has no right to think of reforming other men's affairs. A reformer ought to be a man of the strictest morality and faith. All the great reformers of the world have borne this test. In the next place he must seek the reformation of those who are dear and near to him, for whom he is responsible, that is, his own home and his family. If he has not endeavoured to make his home the abode of purity, truth, and progress, what right has he to criticise Society, or Government ? "Reform," says Carlyle, "like charity, must begin at home. Once well at home, how will it radiate outwards, irrepressible, into all that we touch, and handle, speak and work ; kindling ever new light by incalculable contagion, spreading, in geometric ratio, far and wide, doing good only where it spreads, and not evil." Progress, more or less, in all things, or in none, is the law of human nature. So far as the conduct of your life is concerned there is no distinction between political, moral, social, religious duty. Life is unity, and its progress in every one of its relations is simultaneous. A man therefore cannot hope to be a political reformer without reforming other things which concern him as nearly, perhaps more nearly still. The duty of every

man is to be free from moral evil, and to make progress in whatever is good. He should begin especially with his home, and the society in which he moves, gradually extend the scope of his reforming work to every relation which surrounds him, till at last he is at one with all that tends to make the world better and nobler. "He who would help himself and others," says Emerson, "should not be a subject of irregular and interrupted impulses of virtue, but a continent, persisting, immovable person. Such as we have seen a few scattered up and down in time for the blessing of the world; men who have in the gravity of their nature, a quality which answers to the fly-wheel in a mill which distributes the motion equally over all the wheels, and hinders it from falling unequally and suddenly into destructive shocks."

RAJA RAM MOHAN ROY.

In Aron's Vale cemetery in the ancient city of Bristol, there is a handsome little tomb, built in a style altogether different from the surrounding structures. In this tomb lie the remains of Raja Ram Mohan Roy, honoured by all Hindus at the present day. The inscription gives the leading features of the Raja's life, and is thus worded:—"Beneath this stone rest the remains of Raja Ram Mohan Roy, Bahadur, a conscientious and steadfast believer in the unity of the Godhead; he consecrated his life with entire devotion to the worship of the Divine Spirit alone. To great natural talents he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of his day. His unwearied labours to promote the social, moral, and physical condition of the people of India, his earnest endeavours to suppress

idolatry and the rite of Suttee, and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful recollection of his countrymen. This tablet records the sorrow and pride with which his memory is cherished by his descendants. He was born in Radhanagore, in Bengal, in 1774, and died at Bristol, September 27th, 1833." To us, Hindus, Raja Ram Mohan Roy was a model reformer, because his reforms began with himself, and ended, if it can be said that his work has ended at all, with the improvement of all his countrymen. We read that when he was no more than 16 years old, owing to some religious misunderstandings with his father, probably because he declined to assent to the orthodox views entertained by the family, he left home and travelled long and far. It is said he wandered across the Himalayas, and went into Thibet, where he remained long enough to study the religion and literature of the Buddhists. For a boy of sixteen to travel in those days through wild tracts of country where the British power was not sufficiently established, showed in the first place the heroic love of adventure there was in young Ram Mohan, and then the thirst he felt for knowledge and religious enlightenment. It ought to stimulate every youth in a similar way. Nor did his eagerness for self-improvement end here. The honest difficulties which he felt about his ancestral religion led him to the study of Sanskrit, Arabic, and Persian, in the hope that his doubts might be solved. That they were solved, and he found the great truth of the unity of God is proved by the fact that at an early age he composed a little book in Persian called a "Present to Monotheists," a copy of which is still to be found in the library of the Adi Brahmo Samaj. Nay, he went even further. He began the study of English when he could not be less

than twenty, but mastered that language, and, in order that he might obtain a full knowledge of the principles of the Christian religion studied, Greek under a Christian missionary, and Hebrew under a Jewish Rabbi. Now which of our young men love knowledge and religious truth enough thus to study Thibetan, Persian, Arabic, Sanskrit, Greek, and Hebrew in order that they might study all religions at their very sources, and this for no other object than to improve their faith and love in God ?

Perhaps it is widely known that Raja Ram Mohan Roy never became a Christian in the popular sense. To the last he continued to regard himself a Brahman and a Hindu, retaining his sacred thread till his death. When he founded the Brahmo Somaj in 1830, it was a Vedic institution, though of monotheistic principles, and we find the Vedas were regularly read every week from the pulpit, and Sudras were not admitted to the recital. He had controversies with the Pandits about the authenticity of idolatrous worship, but he never ceased to uphold the authority of the Vedas and Vedanta. Yet Hindu as he was, his study of the Bible opened his mind to the beauty of the Christian religion, and he compiled his well-known work "The Precepts of Jesus, the guide to peace and happiness." He writes thus in the preface of Jesus Christ's religion :—" This simple code of religion and morality is so admirably calculated to elevate man's ideas to high and liberal notions of the One True God, who has equally subjected all living creatures, without distinction of caste, rank, or wealth, to change, disappointment, pain and death, and has equally admitted all to be partakers of the beautiful mercies which he has lavished on all nature ; and is so well fitted to regulate the conduct of the human race, in the discharge of their various duties to God, to themselves, to society, that I cannot

but hope the best effects from its promulgation in the present form."

That a man of such earnest views on religion as Raja Ram Mohan Roy should have tried to influence his relatives is only natural. We read that when the Raja was a lad of sixteen, he had misunderstandings with his father on religious matters which were so serious that he was obliged to leave home at that tender age. The fact is, every man of conviction is forced now and then to have differences with his friends. Nevertheless by an inner power, by the force of character, he influences those with whom he differs, and his reformed conviction spreads from himself to those near and dear to him. We are told that his mother was for a time broken-hearted about her son. It was she who, after the death of her eldest son, brought a suit against Ram Mohan Roy to disinherit him as an apostate and infidel. But, says Professor Max Müller, it was not Raja Ram Mohan Roy's wish to reject the religion of his forefathers but to reform it. And hence he "had the satisfaction, later in life, to hear from his mother's own loving lips words which must have consoled him for many sorrows. 'Son,' she said to him a year before her death, 'you are right. But I am a weak woman, and am grown too old to give up those observances which are a comfort to me.' This was said by her, before she set out on her last pilgrimage to Juggernath where she died."

But Ram Mohan Roy was not satisfied with all this. His benevolence extended to all his countrymen. Hence we find him taking an active part in the establishment of English education in the country. He helped Dr. Duff, and the Christian missionaries, and he also helped the Government in this important matter. But the most important measure of reform in which he took part was the abolition of the frightful

custom of Suttee, or burning alive widows. His efforts to carry out this reform were opposed by a most influential body of Hindu gentlemen who called themselves the Dharma Sabha. They petitioned the Government of India not to interfere with their social and religious customs, and their memorial had to be discussed before the Privy Council in England before it could be disposed of. But Lord William Bentinck warmly befriended the reform, and the burning of widows was abolished by law in 1831, when the Raja was in England. The magnitude and beneficence of this reform will be felt when it is remembered that, according to the official returns of the Bengal Government, in one year, and in the Bengal Presidency only, the number of widows burned were 575, and 310 died within the limits of the Calcutta Court of Circuit. This was the crowning act of Raja Ram Mohun Roy as a reformer.

Religion and social reformation did not exhaust the energies of this great man's character. He found time for labouring in the cause of political reform also. At first, we are told, he hated the English rule, but afterwards this feeling changed into sincere respect. Mr. Adam, his friend, and in one sense his convert, says in a lecture that he saw in the English Government a great many errors, but he also saw in it "redeeming qualities, not to be found in the Native Government." When he was in England it was time for the renewal of the Charter of the East India Company, and the Raja gave evidence before the Committee of the House of Commons, in which the enlightenment of his political views was prominently shown. Thus Raja Ram Mohun Roy's reforms, in the words of Confucius, proceeded from his own person to his family, from his family to society, from society to the state, and from the state to the Empire. He was a true reformer.

DUTIES TO GOVERNMENT.

Every subject of the great Queen-Empress owes certain duties to the Government of the country. These are as sacred as our duties to our parents, to the household in which we live, the society in which we move, the country which we all love. Because it is the hand of an all-wise Providence that lays down all our personal relations, whether domestic, or social, or political. As it would be a great calamity to lose one's parents and friends, to have a fearful pestilence in the land, to have our city laid in ruins by an earthquake, so it would be a great calamity if the power of the Government were gone, and the country fell into the hands of invaders and rebels. For the rights of our persons and properties, the protection of our homes and dear ones, the peace and welfare of our people are entrusted to the power of the Sovereign to protect, and she appoints her chosen servants to do this same duty for her. And if the power of the Government were taken away, would not every safe-guard of life be taken away? Men live peacefully and prosperously, they therefore do not think and cannot feel the value and importance of the power which, unseen by them, assures to every one the enjoyment of their liberty, honour, and welfare. But if thy tried to realise what would be the effects of the removal of the protecting hand of the Government, they would willingly suffer a great deal which now makes them sometimes impatient. The very peace which a powerful Government establishes causes impatience among its subjects at every seeming evil, at every inconvenient pressure, as children, who are tenderly nursed, chafe at petty hardships which age and reflection teach them to bear. In remembrance of these benefits, perhaps, St. Paul, the great Christian apostle, wrote to the Romans thus: "Let

every soul be subject unto the higher powers. For there is no power but of God ; the powers that be, are ordained of God. Whoever therefore resisteth the power, resisteth the ordinances of God, and they that resist shall receive to themselves greater damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the powers? Do that which is good, and thou shalt have praise of the same. Ye must be subject, not only for wrath, but for conscience' sake. For this cause pay ye tribute also ; for they are Go's ministers, attending continually upon this very thing. Render therefore to all their dues ; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." Another great apostle also speaks in the same strain. "Submit yourself to every ordinance of man for God's sake : whether it be to the king, as supreme, or unto governors, as unto them that are sent for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God. Fear God. Honour the king." The precepts of these teachers, who were Jews, are applicable here, because when they wrote, their country, being under the Roman rule, was somewhat in the same condition as our own. But no empire that existed at any time can be compared to the British empire. A member of the House of Commons said in his place in Parliament the other day :—

"Great Britain is the most wonderful of all ancient or modern empires. Babylonia, Greece, Rome were as babes in comparison with the world-wide empire of Great Britain. An empire embracing entire Europe would be the answer of a Napoleonic ambition, but, when attained, only the third of the area of Victoria's realms would have been reached. With an area three times the size of Europe, and with a population of 400 millions of souls, against 320 millions for the

whole of Europe, we see in Great Britain a nearer approach to universal rule than the world has ever witnessed before."

GREATNESS OF THE BRITISH EMPIRE :—Contemplate for one moment the greatness, wisdom, and moral grandeur of the British Empire in India. Our vast ancient land, it is truly a continent, the sum of many countries, the mother of many races, is united, as never before, and ruled from one end to another more powerfully, more successfully than it had been at any time. Every square foot of land has been surveyed, every hill measured, every stream marked in its course, every forest taken charge of, every seaport turned into an inlet of wealth. Roads and railways, canals and public works of all kinds have begun to improve every natural resource of the country. The hundreds of millions of people, composed of diverse nations, with languages, customs, and religions all different from each other, are combined under one sway so beneficently that everywhere we find law, order, peace, and progress. There is a continued and earnest effort to remove such shortcomings as there must still needs be. The size and the power of the Government, however, are not more wonderful than the manner in which it is organised, its skill, its thoroughness, its unity, its moral purpose, its many-sided work. We find it often difficult to manage a household, to control an office, to govern a zemindari, or organise a debating society. The elements fall out in no time, or are kept together very loosely. But here we see more than 250 millions of human beings perfectly controlled, internal disorder kept in check, external order complete, and a system of co-operation among great multitudes of officials of all kinds, the details of the system most difficult to explain. At the head of the whole organisation there sits enthroned an august and beloved Sovereign, as benign in private life as

beneficent in her imperial sway. Under the shadow of her throne sits the great British Parliament, the model and mother of all great political assemblies in the world. The House of Commons, through the Secretary of State, keeps watch and ward over this country, and wields our destiny, as the destiny of so many other lands and peoples, with an impartiality and independence from which everything that is good may be expected. The Viceroy and his Council form an august body, who locally rule the Empire under the supervision of the Home Government. They enact laws, impose taxes, adjudicate interests, control finance, dispose of appeals, reconcile differences, direct the army, deal with the Independent States, guide the Provincial governments according to rules and relations that are as precise as they are practical. The Provincial governments in their turn preside over the various services and departments within their sphere, they make their own laws, handle their own revenues, control their own affairs. From the Lieutenant-Governor down to the commonest *chaprassi*, every one is guided by definite well-known rules of duty, and a clear sense of responsibility. The harmony and efficiency of this complicated machinery present to us a spectacle, the moral effect of which is most elevating and instructive. System, organisation, law, military power are not unknown in the history of other empires; it is the moral fidelity, the magnitude of proportions, the spirit of progress in the British Empire that make it what it is. It shows how far and how well man may imitate the laws and economies of the world, and in what sense he is the child and heir of bountiful Providence. It is an honour and a pride to be under such a Government, and we do not wonder at the eagerness with which our young men seek the public service, or the faithfulness with which they discharge their

duties. There is scope for ability of every order, for the strictest moral virtues of honesty and incorruptibility, for practical patriotism of every kind, for self-sacrifice, faith, and hope in our relations with such a Government. There are indeed grave faults and shortcomings here and there ; that is human, but every year witnesses efforts towards a better state of things.

LOYALTY :—For all these reasons it is our duty to be faithful to our instinct of devout loyalty to the ruler, especially when we feel that his appointment is ordained by the purpose and power of God. To be loyal to Government is not an abstract sentiment, there ought to be a sense of practical duty, and personal attachment both to the Sovereign, and those who administer the affairs of the State in her name. Shakspeare says :—

“ Not all the waters of the rough rude sea,
“ Can wash the balm of an anointed King
“ The breath of worldly men cannot depose
“ The Deputy appointed by the Lord.

But if the duty of devoted loyalty must be enjoined upon all subjects, the king too has his great duties, the greatest perhaps being a self-sacrificing regard for the public opinion of his subjects. We all know the pathetic story of the exile of Seeta, Rama's virtuous consort. The king was fully convinced of her incorruptible innocence, so were his heroic brothers ; Rama had the tenderest love for his queen, his devoted companion in fourteen years' ceaseless wanderings. And this faithful exemplary wife he had to renounce and banish into the wilderness because the public opinion of his subjects demanded such a sacrifice. It must have broken his heart to make it, but such was the stern sense of duty which Hindu monarchs in olden times felt they owed to their people ! The king and his government are not to be separated, at least in the Hindu sense. And

the Mahabharata thus defines the duties of the king: "An unskilful king is unable to protect his subjects; for regal power is a great burthen, and a thing hard to exercise. To wipe away the tears of the poor, of orphans, of the aged, and to impart joy to men,—such is declared to be the duty of the king. Let a king constantly promote, therefore, and provide for the sustenance of the poor, of orphans, of the aged, and of widows. Frequenters of drinking-shops, vicious women, loose men, gamblers, and the like, are to be repressed by the king, for such persons ruin the country where they live, and vex good citizens. Let the king put an end to all offences in town and country. Let religious teachers, priests, and family priests be actively assisted. Let the king honour the virtuous and restrain the vicious. Let the king constantly offer sacrifices, give gifts, without inflicting suffering. Let a king be devoted to righteousness, and seeking the good of his subjects, instruct them in proper places, and at proper times according to his understanding and his power. When a king protects his dominions, when he repels robbers, when he conquers in battle, he fulfils what is declared to be his duty." "There will be nothing," says another ancient Hindu writer, "for enemies to do against him who has the power of acting so as to secure the fellowship of worthy men. The falling tears of a people will wear away the support of any throne."

What then should be the relation between the Government and the people? There should be perfect confidence. The people should be loyal to the Government, and the Government should be loyal to the people. Why should dishonourable and selfish motives be imputed to the authorities whenever anything is done which at the time we fail to understand? Why should disloyalty and revolutionary principles be

imputed to the people who aspire after public life, when they criticise any measure, or find fault with any official? The want of understanding which makes such misrepresentations possible it is as much the duty of the people, as of the Government to remove. And indifference here amounts to grave mischief. In the next place there should be genuine sympathy. "It is unfortunate of kings," says *Telemachus*, "that they scarcely ever do what they intend to do ; and through surprise, and the insinuations of flatterers, they often do the mischief they never intended." Nor is that all. People at large can never get to know all the facts that lead the Government to take certain courses of action, nor should all things be brought to the knowledge of the public. Judgment therefore ought to be most scrupulous and careful, and the great duty of making the fullest inquiry and seeking the fullest information before opinions are expressed, must be recognised. On the other hand, it is equally incumbent on rulers to give constant opportunities of cordial personal intercourse with men who represent the public, to take pains to explain to them everything, so far as explanations are politic and possible, and thus prove the sympathy they have with the aspirations of the people. India is full of reigning princes, who take their example from the paramount power. If these princes are habitually trained to do their duties, if leading men everywhere are put in a position to interpret the wishes of the public to the authorities, and the wishes of the authorities to the public, there will be peace and progress for all. A people is noble or mean as its Government is noble or mean. "A sovereign's great example," says Lord Bacon, "forms a people, the public breast is noble or vile as he inspires it."

THE MORALITY OF JOURNALISM.

"A journalist," said Napoleon, "is a grumbler, a censor, a giver of advice, a regent of sovereigns, a tutor of nations. For hostile newspapers are more to be feared than a thousand bayonets." Every one who undertakes to educate his countrymen has a worthy calling. The calling of the journalist is to educate, and if he does his work well, he is entitled to public gratitude. In the dearth of truly wise religious teachers, in the want of wholesome home influences, in the absence of a strong virtuous public opinion, the increasing numbers of newspapers are expected to do the duty of instructing the public mind on every important subject. That a large number of intelligent young men should start public journals, or write for them is, under these circumstances, natural, seeing the many new ideas their education brings them, and the impulses they feel. But in the present state of Indian society journalism is an exceedingly difficult work.

DIFFICULTIES OF THE WORK :--In the first place, like every other occupation, the ranks of journalism are crowded, and then the work itself is unsuited to most men. It is strange how almost every young man imagines that he fully understands the responsibilities of journalism, and is competent to discharge them. The merely literary part of the work, though arduous enough, is not by any means the chief difficulty. The real difficulty lies on the moral side. The first duty of the journalist is to have a full possession of facts on every public question, and to be morally sure that he does not spread false information, or half-truths. It is difficult, if not impossible, to get right information on public matters in the present state of things, and the person who sets himself up as a journalist ought to take an account of this difficulty, when he chooses his calling.

For untruth, whether conscious or unconscious, whether spoken or written, whether in a good cause or in a bad one, is equally ruinous to the person who utters it, and those who accept it as truth. There is no subtler and stronger poison than falsehood set agoing in the guise of truth. When the means of ascertaining truth are not at hand, the occupation of a journalist is the last thing a young man should choose, that is if he has any regard for his moral character. Those who have such means, or hope to acquire them, are justified in preferring that occupation. A man whose sole occupation is to provide gossip for the entertainment of those who pay him, pursues an undignified trade.

THE NEWS-MONGER :—"A Newsmonger," says the author of *Hudibras*, "is a retailer of rumour, that he takes up on trust, and sells as cheap as he buys. He deals in a commodity that will not keep ; for it is not fresh, it lies upon his hands and will yield nothing. True or false, it is all one to him ; for novelty being the grace of both, a truth grows stale as soon as a lie : and as a slight suit will last as well as a better while the fashion holds, a lie serves as truth till new ones come up. He is little concerned whether it be good or bad, for that does not make it more or less news ; and if there be any difference he loves the bad best, because it is said to come soonest ; for he would willingly bear his share in any public calamity to have the pleasure of hearing and telling it. He tells news, as men do money, with his fingers, for he assures them it comes from very good hands, the whole business of his life is like that of a spaniel, to fetch or carry news ; and when he does it well, he is clapped on the back, and fed for it." A journalist should have better taste than to trade in rumour and sensation. If he deals in them he becomes a pedlar of cheap frivolities,

if he does without them he becomes dull and insufferable.

PREJUDICE AND PASSION :—In the next place, it is the duty of the journalist to be, so far as a man can be, above prejudice and passion, he ought to deal with every person and every subject in an impartial and fair manner. Where party spirit is strong, and the prejudices of race and interest are general, it is an almost hopeless thing to lead the public rightly. If the enlightener of the people's mind is himself a victim of self-interest, of party animosity and race hatred, the more he expresses his mind, and the more he has access to the feelings of others, the greater harm he will do. Bad spirit and unworthy feelings, if left to themselves, will in the end lose their heat, and have a tendency to cure, but when they are every day fomented and stirred by bitter speech on both sides, they will never cease, but on the contrary take shape in violent action. In this sense a "hostile newspaper is more to be feared than a thousand bayonets." Any community which lives under the continued excitement of mutual abuse, must in the end lose all the delicacy, refinement of heart, and kindness of personal relations, without which education is a mere name. Then, again, it should always be borne in mind that putting one's thoughts in print is a dangerous weapon to use constantly. The journalist's language ought to be most carefully trained, clear, and moderate. A man who has to produce long columns of printed matter every day, or every week, if he is not a most disciplined character, will write thoughtlessly, say often more than he has any right to say, more than he feels, more than he knows, and thus tend to become shallow, silly, verbose, and insincere. Or if he is naturally a clever writer, he will produce fine sentences and smart quotations, while his matter and

thought and information are unsound and worthless. And then, lastly, he may be obliged to sit in criticism over men and measures, whose principles not having been studied by him, are entirely beyond his reach. Men in authority are often influenced by motives and views which those who are not placed in the same position cannot fully realise. And hence the criticism of public affairs should be most deliberate, modest, indulgent, and fair-minded. No doubt public functionaries sometimes abuse their powers, and public measures are sometimes against right and reason. Then it is certainly the duty of the exponents of public opinion to discuss them, so that the truth and justice of the case may be placed before the world. But even then truth and fair play lose nothing, but gain much, by a respectful and sympathetic attitude of the public mind. It is indeed true that there is great difficulty in being able to deal calmly with a wrong doer, to speak dispassionately when one's most cherished interests are in danger. But this is the difficulty which the journalist courts when he takes up his peculiar calling; and if he finds he is not equal to it, he should feel he is unfit for it, he should resign it for something else better suited to his dispositions. To take to journalism because you have nothing else to do is a reckless folly. To take to it only because you think you are a clever writer, is scarcely better; it is to cheapen the duty and responsibility of a public instructor, to work upon the bad impulses of an imperfectly informed society. To flatter their whims and prejudices, to say things, in themselves wrong, because your readers will like them, not to say things which are disagreeable truths, is to act the part of a mere sycophant, who does greater harm than any one can cure. Be journalists by all means, if you feel that is your natural calling,

but rather be dull, prosaic, matter of fact, nay even unpopular, than bring a noble occupation into discredit. A fire-brand amongst a quiet peaceful population who misguides, and mistakes, and debauches the taste of those who, in all confidence, place themselves under his constant influence, is a bad example whom every one ought to avoid. Journalism, when honest and legitimate, has produced untold blessings, and, when violent and wicked, has degraded and ruined vast multitudes of men in great countries. The moral quality of journalism often resolves itself into the question of temperate criticism.

TEMPERANCE IN CRITICISM:—We have already said something on the refinement of speech. But a word has to be said not so much on polite speaking as on moderation and self control in criticism. When men have to live in organised society, and they are not faultless, it is inevitable that there should be some amount of mutual criticism. But in order that the peace and decency of life may be preserved, it is of the utmost importance that criticism should be as temperate, careful, and good-humoured as possible. In the first place the object of the criticism should not be to expose and insult the person, or the body of persons with whom we disagree, but to point out as gently as we can the points of disagreement, and if possible to remove the ground of complaint. In the second place if plain speaking be wanted, specially if the disagreement be founded upon moral reasons, such language should be used as may deal with the merits of the case only, without trenching upon motives and personalities of the opposite side. Every critic ought to study the difference between principle and personality, and, so far as he can, confine the discussion to the former. Instead of that, as soon as we differ with any body, we make the difference a personal

matter, and drag the motives and privacies of our opponent before the public, thinking that if we can insult him successfully, we have won our case. Hence criticism almost always degenerates into mutual vilification, and the result is bitter ill feeling between our public men. The evil becomes many times more formidable when this kind of vicious criticism is brought to bear upon men who fill most important positions of responsibility, and have to discharge duties of the most delicate nature. The usefulness of criticism, even when hostile, is to help public men, and not hinder them in their functions, to interpret them, not to misrepresent, to seek facts and explanations, not to heap insults and spread harmful rumours. In the imperfect state of the knowledge of public affairs, in the excitement of popular feelings, we know sometimes the temptation to speak or write at the spur of the moment is great. But all fair-minded men ought to remember that criticism too has its serious responsibility, and to poison the public mind against men and measures, without taking the utmost pains to ascertain all facts about them, and adequate care to speak without prejudices and passion, is not to be friend, but an enemy to the true interests of the country. Indeed there are hypocrites and humbugs in the world whom to expose is a public duty, but one rarely comes across such exceptional characters, and then it is profitable to bear in mind always that any one who disagrees with us, perhaps strong disagrees, is not for that reason a hypocrite or a deceiver. On the contrary, the very fact of our disagreements ought to make us careful how we judge the private character of our adversary.

OVER-CRITICISM :—In short be not too critical. Where it is possible not to sit in judgment over the doings of others, avoid that temptation. "Silence for the rest of life," says the Hitopadesha, "is better

than speaking cruelly." There are some men who take pride in what they call their "plain-speaking," but when others speak as plainly about them, they grow furious. These so-called "plain-speakers" are not often ill-bred persons, who have learnt the habit of venting their spite under the guise of public duty. So far as it is possible, try to speak the truth without offence; if that is impossible, learn at least to be silent sometimes. "When a word has escaped," says the Chinese proverb, "a chariot with four horses cannot overtake it." Remember, however, that it is sometimes a positive duty to speak out whether agreeable or not: "When an offence comes out of a truth, it is better that the truth be spoken than the offence spared." Silence, says the proverb, is gold, speech is silver; but there are occasions in which speech is life, and silence is death. It all depends upon whether or not it is a man's real duty to speak. Critics in all cases ought to remember there are two kinds of criticism. One rests satisfied with merely pointing out faults, and exposing weaknesses; the other not only does that, but advises and lays down a right course of action. It is, therefore, the chief duty of criticism to study the positive side of questions, and not only to break down errors, but to build up truth and righteousness.

KRISTO DAS PAL :—Kristo Das Pal as a critic was sufficiently caustic at times, neither did he spare the Government, nor the officials. But there was always a temperateness and a good sense in all he said, which not only disarmed his opponents, but added positively to the power and position of the critic. If it had not been for his occasional independence, Kristo Das Pal would not have been as generally esteemed as he now is. He was a born journalist; he made his newspaper what it was, and his newspaper made him what he was.

He knew how to avoid personalities; he knew the point where the principle of a question ended, and personality began, he had learnt how to sacrifice smartness and "spirit" to justice and gentlemanliness. The result was the brilliant success of his life and the great influence he had.

KESHUB CHUNDER SEN'S POLITICS.

Keshub Chunder Sen took no part in the rage of political controversy. Not that his sensibilities lacked in patriotic ardour, or in the perception of wrong. He was as ready as anybody else to protest against official injustice, but his loyalty to the British Government never wavered for a single day. He very profoundly felt that the benefits of education, the refinements and aspirations of a re-awakened society, nay, the very feelings of political independence which found such angry vent, were all the products of the beneficence of the British power in India. Individual Englishmen might be chargeable with a hundred sins of omission and commission, but there was undoubted Providence behind the British rule. The seditious tendencies of the age, the evil of unprincipled journalism, of noisy theatrical patriotism he truly deplored. He did not want to discourage public spirit, but he strongly set his face against treasonable demonstrations of every kind. He knew that in the course of time the Brahmo Somaj would be an extensive and powerful society welding Indian nationalities into a common brotherhood, but he also knew that in India religious enthusiasm has been the source of every manner of political disturbance. And he faithfully and strenuously endeavoured to foster the feelings of steady loyalty in

his Church. "Had he exercised his marvellous eloquence," a high official said to the present writer soon after Keshub's death, "to excite the thousands, who hung upon his words in every city, to political discontent, and seditious agitation, what disaster might not have been the consequence? But far from that, all he said, all he did, was in favor of law, order, and loyalty. No, he never forsook the interests of the British Government, and we, Englishmen, shall never forget him!" Many impartial Englishmen in this country as well as in England, will bear a similar testimony. But his loyalty was not only a public principle, it was a private personal sentiment. Always faithful, grateful, wise, and affectionate, his English visit deeply affected his attitude both to the British Government and the British people. He felt that in religious and moral union between England and India lay the prosperity of both countries, and indirectly the prosperity of the whole world. The gracious reception which he met from Her Majesty the Queen-Empress only heightened such impressions. It had the effect of the profoundest religious impulse in him. His loyalty to the Empress was a feeling of deep affection, both for the royal person, and the royal family. This feeling he tried to propagate as widely as possible. He permeated his immediate disciples with it, he educated his wife and family into it, he made it an article of faith in his Church. He lost no opportunity to impress it upon the community. He speaks of his politics in the following manner in the very first number of the *New Dispensation* newspaper. "We do not care to dabble in politics. It is beyond our province. But so far as there is religion in politics, we are bound to uphold and vindicate it. The earthly sovereign is God's representative, and must therefore have our allegiance and homage. We

look upon Victoria as our Queen-Mother, and we are politically her children. She sits upon the throne as India's Mother, guardian, and friend, protecting the lives and property of her million children, redressing their just grievances, promoting their material and moral prosperity, and helping them to attain political and social manhood. She represents law, order, justice, and is appointed by Providence to rule over us as a mother is appointed to look after her children. Therefore we love her, and honour her, and consider loyalty to be as sacred as filial obedience. A man who hates his sovereign is morally as culpable as he who abhors or maltreats his father and mother. Sedition is rebellion against the authority of God's representative, and therefore against God. It is not merely a political offence, but sin against Providence. Disloyalty and infidelity are convertible terms, so thoroughly is the British Government identified with the saving economy of Providence. The Church of the New Dispensation, historically the result of England's rule in the East, religiously the effect of Western thought upon the Indian mind, is profoundly thankful to Empress Victoria, more so than any other church, or section of the community. So long as we believe in the New Gospel, we shall eschew disloyalty as a moral evil, involving a treasonable ingratitude, and a denial of God in history. The British Government may be weak, and even vicious, yet it shall command our respect and allegiance so far as it is a divine force. This is our *principle* of loyalty, we cherish also the warmest *feelings* of loyalty towards the person of our sovereign. We love our Queen as our mother."
